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Here and Hereafter

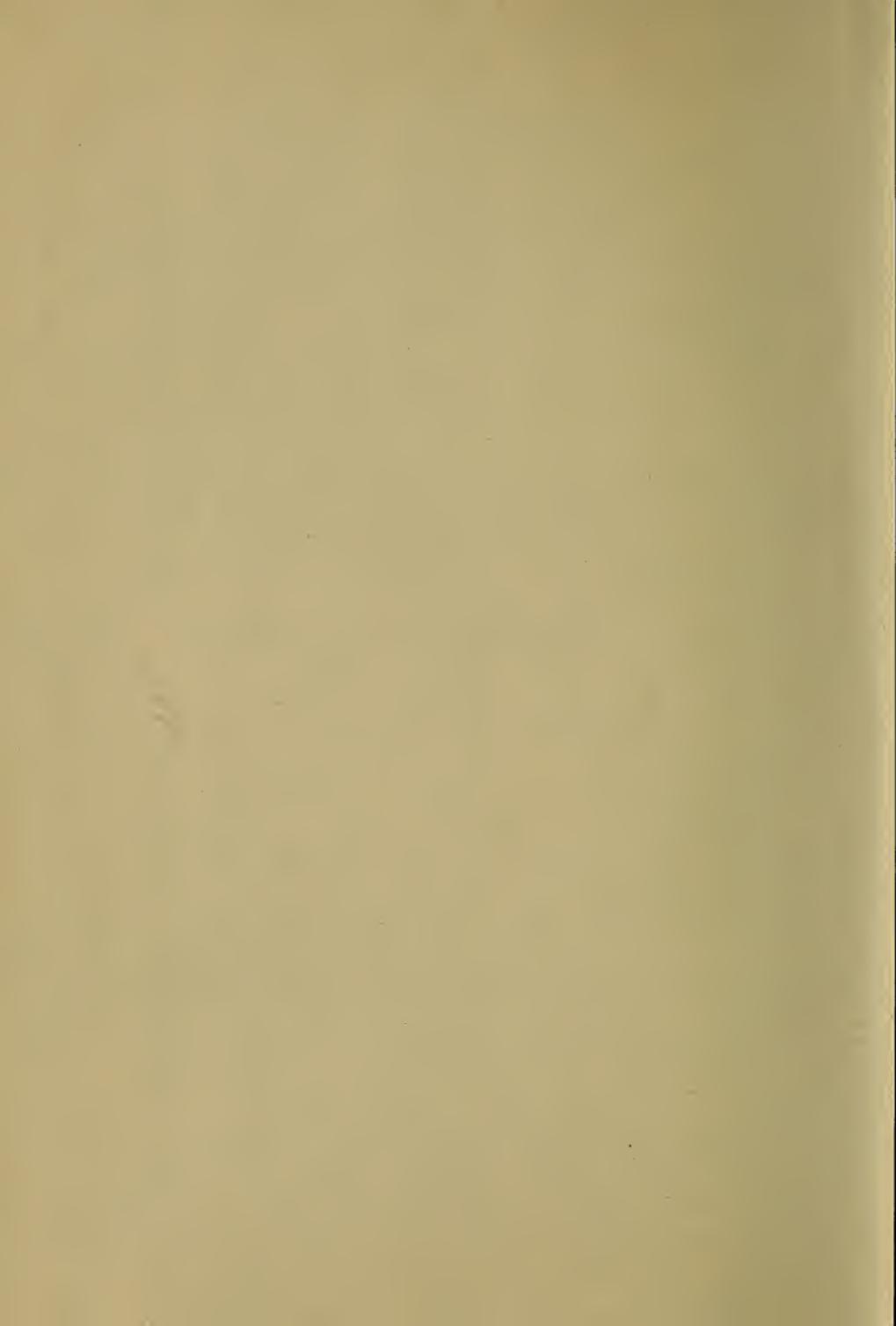
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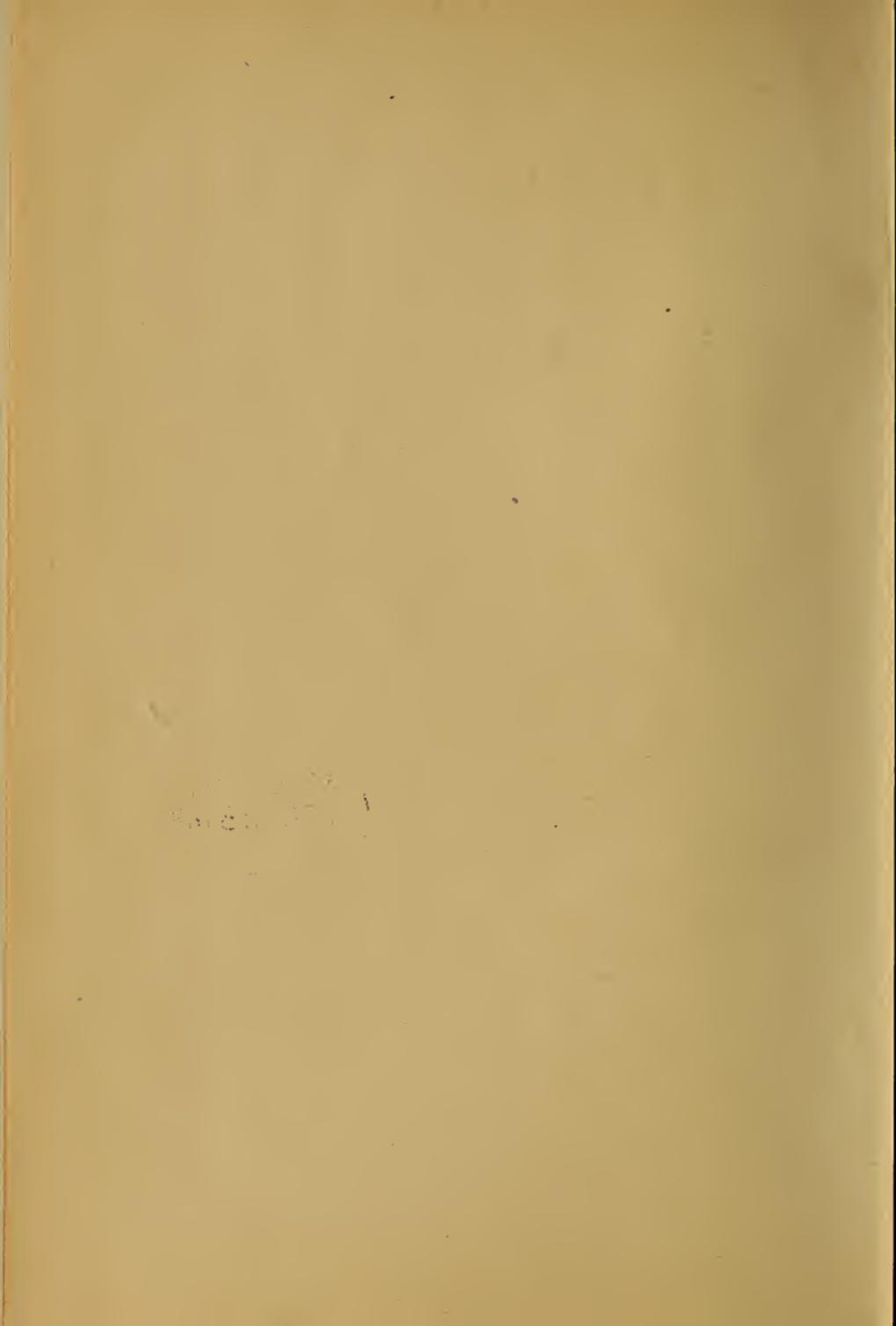
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HERE AND HEREAFTER.

THIS LIFE
A TYPE OF THE LIFE TO COME.

BY

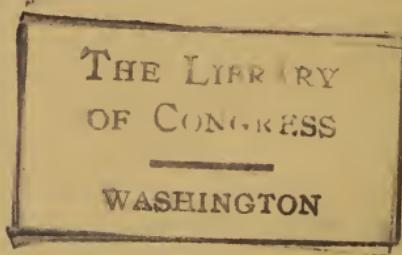
M. EARL DUNHAM, PH. D., D. D.



UTICA, N. Y.
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HERE AND HEREAFTER.

CHAPTER I.

INTRODUCTORY.

THE Bible reveals comparatively little, in detail, concerning the future life. It does declare plainly and emphatically that "man dieth to live again," but gives no specific detail of what is meant by "living again," or of what shall be the special conditions, employments and pleasures of the life that succeeds this. Mention is made therein of heaven and of hades; of "the Holy City, New Jerusalem," with gates of pearl and streets of gold, and of a "bottomless pit" and "outer darkness;" of the blessedness of the saved and the wailings of "the lost;" but all this is spoken in general terms, figurative in their use, and not in plain, specific language. Paul declares that the things which "God hath prepared for those who love Him," are wonderful beyond the power of description or the reach of imagination; and John, the Revelator, exhausts language in his attempt to set forth the

beauties of “the Holy City, New Jerusalem,” and the beatitudes of those who dwell therein; but neither Paul nor John goes into any detail of personal condition of powers, pleasures or employments. The Revelator assures us that in that city “God shall wipe away all tears from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more ; and there shall be no curse any more ; and the throne of God and of the Lamb shall be therein ; and His servants shall do Him service ; and His name, shall be on their foreheads ; and they shall see His face ; and there shall be no more night ; and they need no light of lamp, neither light of sun ; for the Lord God shall give them light ; and they shall reign for ever and ever ;” but all this is simply bewildering to our limited comprehension and weak imagination. Out of it thousands have formed theories and drawn pictures of that city and its inhabitants unseen, but the theories have been as various as the men who formed them, and the pictures have always borne the coloring of the personal desires of those who drew them.

Even more vague and destitute of detail are Scripture statements concerning those who are “lost,” whether as to their being cast into

"outer darkness" or engulfed in the "bottomless pit." The great Teacher, Jesus, speaks of this "outer darkness" as a place of "weeping and gnashing of teeth," but leaves it there without indicating its details if literal or its meaning if figurative ; and the Revelator refers to the "bottomless pit"—or "pit of the abyss," as it reads in the new version—rather as the prison-house of Satan, or the abyss out of which cometh evil to curse the world and its inhabitants, than as an abode for human souls ; but the figurativeness of the expression is too evident to require argument of the fact. We also read in the Revelation that "the fearful, and unbelieving, and the abominable, and murderers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death ;" but the boldness of the figure only bewilders as to its meaning. Paul, in his epistle to the Romans, says : God "will render to every man according to his deeds ; to them that by patience in well doing seek for glory and honor and incorruption, eternal life ; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man

that worketh evil, of the Jew first, and also of the Greek ; but glory and honor and peace to every one that worketh good, to the Jew first, and also to the Greek ; for there is no respect of persons with God ; " but there is no evidence that Paul is not here speaking of this life, or, at the most, is only laying down a principle that appertains to life everywhere. And thus we may search through the Scriptures, finding much of general statement, but not finding that definiteness of detail, specifically applied, which is essential to clear understanding. It is true, however, that many claim to find this definiteness of detail in the Scriptures, but the fact is that the detail is of their own construction, existing only in the theories which they have invented out of the general Scripture statements, and which they mistake for Scripture ; and these details bear far more traces of the peculiar ideas of the human inventor than they do of a divine revelation. The truth is that the Scriptures do not attempt any detailed statement of the life to come, and therein offer one of the strongest of arguments for the divineness of their origin ; for, had they been originated by the mere human, they would have been full of theories respecting the conditions, employments and pleasures of the soul

in the great hereafter, like the pretended revelations of Mohammed.

That the Scriptures explicitly set forth the fact of a future state of existence is to be freely admitted. Especially is this true of the New Testament Scriptures. Jesus speaks of it in emphatic terms. He assured his disciples that in his "Father's house are many mansions," and that he would go and prepare a place for them, into which he would eventually receive them; but he gave no detail of what those mansions are, nor of the life to be lived within them. Like all the Scripture writers, he contented himself with general terms; and yet there are many things we desire to know concerning the future life; things we must know before we can form any definite conception of it, or make befitting preparation for it. What bodies shall we have in that life? It signifies little, in answer to this question, to be told that we shall have spirit or spiritual bodies; for we know nothing of such bodies and have nothing with which to compare them. Outside of these material bodies which we possess here, we can form no conception of bodily form for a human soul. Shall we, then, in spirit life still possess material bodies? The nearest answer to this are the words of

Jesus, after his resurrection, to his terrified disciples, when he said to them : "Handle me, and see ; for a spirit hath not flesh and bones, as ye see me have ;" and yet all that Jesus really said here was that "a spirit hath not flesh and bones" as he had them ; not in the gross material form of this life ; but this does not preclude the possibility of a spirit having the equivalent for "flesh and bones" in its bodily form, nor the possibility of that equivalent being of material substance, as will be shown in its proper place. It is neither wise nor befitting to crowd meaning into a passage of Scripture beyond what the plain meaning of the words convey. And yet we are desirous to know, and it is right that we should know, about spirit bodies more than the general terms of Scripture tell us.

Other equally important questions come up for an answer. Shall we know each other in the future life, love each other, live singly or in family groups, cultivate social ties and associations, or find in ourselves an individual sufficiency that leaves no demand or place for outside relations ? Jesus said : "In the resurrection they neither marry nor are given in marriage, but are as the angels ;" but who can or will tell us how the angels "are ?" This

answer of Jesus leaves us as much in ignorance as it found us. General in statement, it leaves all detail to speculation. And then, too, what language shall we use in the spirit land? What means of communication shall we possess there? What facilities for movement, what opportunities for intellectual culture, what aids for spiritual growth, what occupations and what sources of enjoyment? Where shall we find the answers to these questions? It is true the Scriptures give hints and passing allusions from which we may draw conclusions or upon which we may build theories, but they offer us no plain and positive declarations upon these points. Nor is this surprising, when rightly understood. The Scriptures do not profess to teach us science nor those facts of daily life which we can easily find out for ourselves. Their aim is to teach us moral and religious truth; to deal mainly with the moral and religious phases of human life; to touch chiefly upon the spiritual condition and wants of the human soul; to point out the way of happiness for time and for eternity; and hence they lay stress only upon such human relations and duties as bear directly upon our obligations toward God and our fellow-men. All the rest they pass over in

comparative silence, touching them only incidentally with hints and passing allusions.

Is it asked, why do not the Scriptures, if of divine origin, go more into detail of those things which concern every day-life, and especially of those things relating to the life to come? The answer is simple: There is no need of it. The Scriptures were not given to teach us what we already know, or may know for the asking. All the questions we have raised or can raise concerning the future life find their answers written unmistakably plain in the facts of this life. The reason these answers have not been found is that they have not been sought after where they could be found. Believers in the Bible as an infallible revelation from God, have acted upon the supposition that outside of the Bible nothing could be learned concerning a future state of existence; disbelievers in the Bible as a divine revelation, have sought to demonstrate a future existence by purely scientific methods; and hence each party has built a one-sided structure and, therefore, neither has built wisely or well. Human life is so broad and comprehensive, embracing body, mind and spirit, and having to do with the material and the immaterial, living through eternity in sections of

time, that both the seen and the unseen, the natural and the supernatural, must enter into any theory which is to correctly set forth its career. Hence we need a revelation of the unseen to aid and supplement the seen in order to detail life here and hereafter. With the Bible in one hand and the book of this life in the other hand, we are prepared to sit down for the solution of the entire problem of human life.

It is well for us, therefore, to enter upon an inquiry into the Here and the Hereafter. If, by any means, we can lift mankind out of the crude thinking of the past, and by a simple, plain setting forth of the truth, plant their feet upon a foundation approved by their judgment and satisfying to their cravings for immortality, we shall have done a good work. Mankind have a right to an answer to every question that legitimately concerns their future state of existence. Even divine wisdom could not be justified in making us immortal beings, sending us into time for a brief period in the formation of character, and then ushering us into the wider scenes of eternity, without any positive knowledge in detail of what that eternity has in store for us. Still less can we see of wisdom in any arrangement in

which this life is to mould and shape our character for that eternity and decide our happiness or misery, while it is impossible for us to know beforehand the conditions and possibilities of experiences which await us there. But divine wisdom is guilty of no such mistakes or unfairness. Ample provisions have been made for answering reasonable questions concerning life in the great hereafter. The curtain which seems to shrowd the future can easily be lifted, and lifted so high that our gaze may penetrate down the ages of that future. We can get clear, distinct, detailed, Scripturally-scientific conception of "the land unseen." And then shall we learn that Scripture and science are leaves out of the same book, and life here and hereafter one unbroken chain of continued existence. To-day is the prelude of to-morrow, and the now is the full and complete prophesy of the then.

CHAPTER II.

INDEPENDENT SEARCHERS AFTER THE TRUTH.

IN the discussion of this subject, no attempt will be made to produce an exhaustive treatise. Nothing further will be sought than to awaken thought, stimulate research, and, so far as possible, induce the reader to think and to investigate for himself. To prove everything beyond the need of further investigation is not the most helpful to mankind; for we neither fully master nor appreciate what we receive without thought or the necessity of research. He is the wisest and best leader, who points out the way, throws out helpful hints, gives the required facts, and then lays the burden of working out the problem upon those who are to be benefited by it. The teacher who follows this rule will succeed best in making scholars out of his pupils, as also will the preacher by it succeed in building up an intelligent congregation. What the world needs to-day is stimulators of thought, rather than exhaustive writers.

Men of small mental development and of smaller understanding are clamoring for complete works, where all is thought out, demonstrated, arranged and indexed so that the reader will have no need of thought and no place for raising a query; and they do this without realizing that whatever is thus received will be neither mentally digested nor practically assimilated; for, only what we think over, and, more or less, think out, really enters into and helps build up and strengthen our mental structure. This is fully shown in many of our schools, into which young men and young women enter, study for a series of years, and then graduate with a memorized accumulation of what others have written about art and science, but with no real perception themselves of what art and science are in principle and practice. Others have done the thinking, and these students have only been furnishing storage. Hence we have hosts of school graduates, but comparatively few real scholars. So in the school of religion, comparatively few can "give a reason for the hope within them," or an intelligent explanation of the creed to which they subscribe; and the reason for this is that for years they have been fed, from the pulpit, with religious food, cooked,

seasoned and served by the minister, Sabbath after Sabbath, without any special thought on their part, or any critical analysis of what they have taken in, and, therefore, have been wholly unable to mentally digest or spiritually assimilate. Such a course may seem to enhance the importance of the teacher and the preacher by attaching authority to their words, but it does not make such scholars as the duties of this world require, nor such Christians as God demands for the setting up of the Kingdom of righteousness among men.

We ask, therefore, that those who follow us in this investigation, shall take the attitude of independent thinkers and sincere inquirers after the truth. Nor should they heed or fear the charge of heterodoxy, which is so freely hurled at any man who dares to step out of the beaten track of religious teaching. Shrewd religious teachers, in all ages of the world, have clearly perceived that the only means by which a sect is to be kept intact, and unquestioned adherence to a formulated creed maintained, is to keep the people from thinking for themselves, or from attempting to forge their own opinions out of the ore of truth; and lest there might be revolt, the stigma of heterodoxy was invented to stamp with opprobrium, all who dare

call in question the creed and tenets these religious teachers have laid down. But who is to determine what is orthodox and what is heterodox? Among the so-called orthodox teachers of the world there is no agreement. They have broken the religious world into sects, with creeds widely at variance and often antagonistic. All can not be right, in an orthodox sense: for Webster defines orthodoxy as "a belief in the genuine doctrines taught in the Scriptures;" and it is evident that all these varying and antagonistic church creeds can not be "genuine doctrines taught in the Scriptures." How, then, shall we know which is orthodox and which is heterodox, unless we examine for ourselves? And, since good men, learned men, honest men, differ so widely and so antagonistically, may it not be that all are mistaken in some particulars, and that the real, unadulterated truth remains to be found out? This thought seems to give us warrant for fresh investigation, even along new lines of thought, if we pursue it in modesty and sincerity. It is yet to be shown who are the true orthodox teachers of Bible truth, and it becomes us all to be modest in our claims to orthodoxy. In the mean time, we should accept whatever comes to us with con-

vincing power; for to be honest with ourselves we must accept as truth whatever impresses us with its truthfulness, even though this may compel us to cut loose from some old moorings of belief.

In investigating a subject like this, we are not to expect to demonstrate with the clearness and positiveness of a mathematical problem, or with exactness of a chemical analysis. Aside from the statements given us in the Scriptures, our investigation into a future life must rely mainly upon analogy; and analogy, while lacking in the definiteness and conclusiveness of some other kinds of argument, is abundantly able to furnish grounds for an intelligent and reasonable belief. Bishop Butler, Arch-deacon Paley and other eminent thinkers and writers have used it with convincing effect. In all our systems of logic it holds an important place, while in theological discussions it has ranked second only to the positive declarations of Scripture. With Jesus, the greatest, wisest and best teacher this world has ever known, it was a favorite method of teaching, illustrating and enforcing truth. We shall, therefore, use it freely in our further investigation of this subject, and confidently rely upon its conclusions. And we here begin

with it as a warrant for our hope of finding a fuller knowledge of the conditions, associations, employments and enjoyments of the future life than has heretofore been attained. No one supposes that we have reached the ultimatum of science. Though the keenest, brightest, most clear-sighted minds this world has ever produced, have been searching, testing, drawing conclusions and putting forth their proclamations, for centuries, still new light is breaking in, new discoveries are being made, leading to corrections, emendations and sometimes entire changes in what previously was supposed to be true. Nor is the end of these yet reached; they are going on every day; and we style this "scientific advancement," and arrogate glory to this nineteenth century as a consequence. Without hesitation we hail each new scientific discovery with delight, and rejoice in the thought that thus we are being brought nearer to the real truth.

Well, here are the great truths referred to in the Scriptures, taking in time and eternity, God and humanity, life and death, existence here and hereafter, powers angelic and divine, the eternal welfare of that soul which we can neither see nor comprehend, the attributes of the infinite Sovereign of the universe with all

His plans, purposes and provisions of mercy and justice, and that sublimest of manifestations of the Christ of God among men, a manifestation so unfathomable that Paul says angels can not comprehend it, and because some finite, fallible man or set of men has written out a statement of what they understand to be the sum and substance of these truths, we are called upon to subscribe to their statement or be branded as heretics! If absurdity has sounded a deeper depth than this, the human mind has failed to perceive it! No science is so far-reaching, so all-embracing, so interwoven with man's destiny for time and for eternity, as the spiritual science set forth in the Bible. To suppose that, as yet, any man has comprehended it in its fullness, or that any set of men has fathomed all its depths, is beyond all reasonable belief. If any science, in this world or in the next, is to be progressive in its comprehension by the human mind, certainly this science must be chief in that respect; and no greater folly can be committed than to pin one's faith to a creed made two or three centuries ago. Either the intellectual advancement of an hundred years has brought us an hundred years nearer to a correct understanding of Scripture teaching and spiritual

truth, or else the religious world has fallen immeasurably behind the scientific. No age has ever been so well prepared to formulate creeds and write commentaries on the Scriptures as is this ; and in doing so it is reasonable to expect, not only new statements but also new ideas, with copious corrections and emendations of the old. Already our conceptions of God, of His fatherhood and attitude toward mankind, are materially changed from those held a century ago ; and corresponding changes are taking place in our conceptions of the possibilities and destiny of the human soul.

Now, these changes are taking place, not because the Scriptures are untrue, but because we are coming to a better understanding of their meaning; nor will these changes set aside the Scriptures, but rather verify and utilize them. As yet we are in the dawn of theological truth ; we have only entered the vestibule of its temple ; and the revelations yet to come will transcend immeasurably those of the present. With increased capacity for mental conception, and enlarged power of comprehension, and intensified sensibility of spiritual intuition, we shall reach out into the deeper things of God's eternal truth and find that Paul spoke advis-

edly as he looked down the future and prophetically said : "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." The analogy of unfolding scientific knowledge fully warrants this, and we may confidently expect it. By this, however, it is not meant that the fundamentals will change any more than they do in other sciences ; for the underlaying principles are eternal and never change ; but the theoretical edifices we build out of those principles may be, more or less, consumed, because so intermixed with "hay, wood or stubble" as to be unable to stand the testing fire of truth. It ought to content us to know that out of the ashes of the consumed will arise other and more beautiful ones.

Analogy will be found especially useful and reliable in searching out the methods of God as seen in His laws. He is one, "the same yesterday, to-day and forever," working out a plan without change or variableness. Finding what He does to-day, we find what He will always do in like circumstances. Ascertaining a principle or law of His government, we have ascertained what is eternal. And what is especially pertinent in the present inquiry is

the fact that though the divine government embraces the three kingdoms of the material, intellectual and spiritual, yet in all He follows one model, so that each may be a school for the other. Hence analogy will carry us from the material to the intellectual, and from the intellectual to the spiritual. This fact greatly simplifies our inquiry and facilitates our research. It enables us to reason from this life concerning the life to come; and in the end we shall find, laying all along our earthly pathway, answers to all the questions legitimately arising out of our inquiries into facts and possibilities which lie wrapped up in a future state of existence.

CHAPTER III.

THE TESTIMONY OF SCIENCE AND OF SCRIPTURE.

IN order to enter upon an intelligent inquiry into those facts concerning the future life which we greatly desire to know, it is important to have a clear understanding of the testimony of science and of revelation. What proof do these afford us? Each gives us hints, and awakens speculation, and points to the facts, but does enter into specific detail. Science tells us that nothing is ever lost in the sum total of created forces; that when a material organization dies or is destroyed, it is only disintegrated as to its elements, which are thus set free for other uses; that these set-free elements will continue intact and will be reorganized into new animate or inanimate forms; and that thus nothing is annihilated, lost or destroyed. Here is an immortality of elemental substances but not of organized bodies or bodily forms; an immortality in the midst of life and death, and running through successive changes.

Science, therefore, teaches a kind of immortality or, more properly, an indestructibility of matter, but deals not with spirit. It furnishes, however, some basis for the old idea of transmigration of souls, or rather the transmigration of the elements of which souls are made, by assuring us that the indestructible atoms of matter are constantly going the round of disintegration and reorganization. One bodily form disappears only to furnish materials for the appearance of other bodily forms. If this be true of matter, it would be easy to infer that the like is true of spirit; and so the doctrine of the transmigration of souls would be reached. But this doctrine, whatever of scientific basis it may possess, does not meet and satisfy the demands of our longings for continued existence. We desire a continued personality. All the deeper affections of our nature crave this. The child of our heart, the friend of our love, the companions of earth-life, are bound to us by a personality, a self-hood, without which affection would be a myth and a delusion. Indeed, we can form no conception of love disconnected with the personality of the being loved. Hence, our desire for immortality, either for ourselves or for our friends, embraces the idea of continued personality,

which means personal identity. We can conceive of no pleasure in existence aside from this. If we are to exist at all beyond this life, we must continue to be sentient beings, with body, intellect and spirit, in definite organization, capable of knowing and being known, of loving and being loved, and of reproducing in associated intercourse all that is good, noble and desirable in this life, or existence, from our present power of appreciation, would be wholly undesirable. It would be a virtual disruption and casting away of all that made this life worth the living.

Is there, then, a future life for us in which all that is true or good or desirable in this life will be continued or reproduced? To this question science offers no conclusive answer. It stands between two sections of eternity, the past and the future, without power to penetrate either. Its torch shines brilliantly in the present, but cannot pierce the mists of the future nor dispel the darkness of the past. Along the vale of time, dealing with the visible and the tangible, it walks with the tread of a master and speaks with authority, but on either side are mountains it cannot scale. What was before the visible beginning of things, and what will be after them, can only be known

by a direct revelation, or be inferred by the teachings of analogy. Wise men may talk of life's birth in a protoplasm or bioplasm, and display great learning and ingenuity therein, but they are dumb when inquiry is made concerning the origin of the plasm, and the source from whence it derives its power to give birth to life. Science may trace the career of life down to what is called death, but its investigation stops at the grave, with no power to trace life beyond. And so science is practically dumb respecting personal existence in the great hereafter, or whether there be any hereafter of sentient, organized being for mankind beyond the grave.

To supplement science comes in revelation. What science cannot ascertain by research, revelation declares. Where science is dumb, revelation speaks. The two are mutual helpers; for where revelation is silent science speaks; and it is the united voice of the two which brings to us the full truth. Of this we shall have fuller knowledge as we pursue our investigation into the life to come. But here we may be met with the inquiry, so often raised, as to the possibility of such a revelation being given to men. Can truth, beyond the reach of human investigation, be impressed upon hu-

man minds, and through those minds be revealed to mankind? The answer does not seem difficult to any student of psychology; for such well know that one mind can put another mind so completely under its control as to determine its thoughts, words, and the consequent bodily action. Psychologize a person, by the process more generally known as mesmerism, and that person will do, say or act out whatever his mesmerizer commands; and this command need not be spoken orally; it can be equally well conveyed by the silent act of the will. The condition is that of one mind in complete submission to another, so that the will of the controlling mind is carried out in thought and act by the submissive mind. If, then, a human mind can thus control another human mind, and that, too, in perfect accord with the law of mental action, how much more fully ought the divine mind to do this. The divine is immeasurably more powerful than the human, and, by the operation of psychological force, can control to any extent desired. It can take possession of the human, so fully and completely, as to determine the thoughts and words, and bring forth a revelation of higher truth, in such a way that the human shall be only the instrument of the divine utterance. Hence

the possibility of a divine revelation to men is of the highest order. The probability of such a revelation stands equally high when we take into consideration the ignorance of mankind concerning those truths which relate to their welfare for time and for eternity. Much which is of the greatest importance lies beyond the reach of unaided human investigation. A revelation of this would be of incalculable benefit; and such a revelation might reasonably be expected if we believe in the fatherhood of God.

There is, therefore, nothing miraculous, surprising or incredible in the idea of a divine revelation of higher spiritual truth being given to men; a revelation made by the divine mind operating upon and through some human mind; and since the divine mind, which in its work of revelation is called the Holy Spirit, is the possessor of all truth, it logically follows that this Holy Spirit can impart to a human mind, and through that human mind to the race of mankind, truths of the highest order, which unaided human investigation could not attain. In doing this the Holy Spirit would supplement scientific research, by revealing to men what lay beyond the reach of science. In this way, all that is essential for

men to know of the seen and of the unseen can be made known unto them. And this supplementary work is precisely what the Scriptures claim for themselves; a revelation from God to men of important truths which are essential to human welfare, but which men could not find out by the ordinary means of scientific research.

What, then, are some of the higher truths set forth in the Scriptures? Chief among these is the existence of God, omniscient, omnipotent and omnipresent, the Creator and Sovereign Ruler of all things. There are also set forth the attributes of His character and His relation to a world of mortals. We are told that we are the offspring of His creative power and the objects of His fatherly love and care; that we are placed in this life to prepare for another; that after a period of growth, development and training we shall be ushered into a spiritual state of existence; and that our condition in that spiritual state of existence will be the outcome of the life we have lived and the character we have formed while in the flesh. There are also pointed out to us the opportunities and means of fitting ourselves for that spiritual life, the aids and helps provided, and the way of relief through re-

penitance, reformation and consequent recuperation, from the direful consequences of sins and transgressions. What God has done for us and what He will do for us are clearly and specifically stated. The sweep of this revelation is as broad as time and as wide as eternity. Indeed its sweep into eternity forms the most important part of it. It lays open the whole arrangement of this life as a preparatory stage for that which is to follow, and makes nothing valuable here only as it contributes to existence hereafter. It portrays the present as a training school for the future, a formative period for subsequent purposes, and thus unites the here and the hereafter into one continued whole. Dying is only transition, death a gateway between two periods of existence, and life beyond the tomb as real as life on this side. It is true the body decays and goes back into the elements out of which it was constructed, and so does the house we abandon and leave to the weather. Indeed, the body is only a house of flesh, movable and flexible, in which the soul dwells for a time, and when the soul moves out of it, the house is left to be taken down by decay and put to other uses.

Now just here is a point where science and revelation meet and supplement each other. Science can tell us all we need to know about the body, the particulars of its growth, development and destruction, for the body is visible, tangible, comprehensible; but science has no word for us concerning the soul; that is invisible, intangible, incomprehensible, and whatever we know of it must come to us through revelation. Hence revelation comes in here to supplement what science tells us of our personal being, and the two together lay before us fact concerning our entire nature, both material and spiritual. It is true, revelation speaks largely in general terms, with comparatively little of detail; and there is no need for anything more than this; indeed, it is better that there is no fuller detail; for what can be learned by our own effort is best thus learned; and with the revealed statement of general facts and principles, we can go out into the fields of life and learn the details for ourselves. The Scriptures tell us of God, unchangeable, perfect in wisdom, infinite in goodness, omnipotent in power, and assure us that this God is our loving Father, more willing to do for mankind, His earthly children, than earthly parents are to do for their child-

ren, and with this statement in our hand, we can go out into the fields of life and challenge facts for proof and illustration. They also tell us of the human soul, divinely created, tenderly provided for, destined to live forever, first in these fleshly bodies and then out of them, and of the possible experiences of the soul in love, joy, peace and conscious communion with God, and thus give us statements we can verify in personal life. They further make this earth life the basis, shaper and illustration of spirit life, assuring us that whatever we sow here we shall reap there, and throw open to us the whole field of inquiry into the life to come. Hence we can now enter upon an investigation of a future state of existence with as much ease and certainty as we can of the present life; for this present life is the type of that which is to come. Learning what laws, principles and forces enter into our present life, we shall know what laws, principles and forces will enter into our future life; for life is one, though divided into two sections.

CHAPTER IV.

THE BASIS OF OUR ARGUMENT AND ITS PROOF OF
CONTINUED BODILY EXISTENCE.

THE basis of our analogical inquiry into the conditions, employments, enjoyments and possibilities of the future state of existence for mortals will be found in the attributes of God. That He exists, omniscient, omnipotent, omnipresent and unchangeable, is now admitted by all enlightened peoples. The existence and attributes of God, therefore, will here be assumed without any attempt at proof, and this argument will be built thereupon. Infinite in wisdom, omnipotent in power, it follows that whatsoever God does will be well done. Being the product of infinite qualities of perfection in the Maker, the thing made must bear the stamp of perfection. There will be no defects to call for an afterthought of improvement, no place for betterment through change, no call for addition to insure completion, but all will stand unchanged and unchangeable, the embodiment of perfection and

the fullest possible expression of infinite wisdom and skill. Therefore, what God has once instituted as law and method will stand forever unchanged. His acts are the highest, truest, perfect and eternal expression of His will and purpose. Hence learning what His acts have been in the past, or what they are in the present, is learning what they will be, under like conditions, throughout all eternity. Having lain down a principle or having established a law, He never changes or modifies it. This fact the Scriptures specifically set forth. In them we are told that God is one "with whom is no variableness, neither shadow of turning," or, as the new version more forcibly expresses it, "with whom can be no variability, neither shadow that is cast by turning." With Him all His acts are a finality. A principle laid down is eternal; a law established is established forever; as unchangeable as is His character so unchangeable are His acts and methods. "I am the Lord; I change not," spake Jehovah through the mouth of the prophet Malachi; and such is the revelation of Himself from the beginning to the very close of Scripture.

The benefits accruing to us from this unchangeableness of the Divine character and

methods are manifold. By it we are lifted out of the region of uncertainty into that of certainty; out of all chance happenings into orderly and reliable realities; out of all possibility of capriciousness. Once having ascertained the existence of a divine law, how it operates, what it is set to do, what bearing it has upon human welfare, we have ascertained facts which will remain facts forever. We can rely, with the utmost confidence, upon the knowledge thus gained for future use. But we need first to be sure that we have found the law and the facts concerning it; for at this point there is a possibility of our being mistaken. We may only partially perceive and draw false conclusions, or mistake for law a passing phenomenal occurrence; but in all this the fault is in us and not in the law. If we have really and truly found what the law is, what it is set to do, and how it works, we have found what will continue to be and we can build on that knowledge, for the present and for the future, in supreme confidence. This certainty is the basis, and the only basis, upon which any system of science can be founded; and it is the basis on which scientists build every day. Having discovered a law or principle and verified it, they rely upon it

for all future use. They write it down as positive knowledge, because they have come to understand that in the fields of nature, which are the fields of God's operations, what is once true will always be true under precisely the same circumstances; that every law or principle incorporated into the divinely-constituted order of things is eternal; and that whatever God does is complete, perfect, unchangeable, everlasting.

Here, then, we have a reliable foundation upon which to build; the foundation of God's perfect, unchangeable, eternal work. We only need ascertain what are the laws and principles which enter into life here to know what are the laws and principles which enter into life hereafter. Hence our study begins with this life. What are the facts now and here? How are we constituted, how do we live, by what laws is our welfare secured, what principles of thought and action underlie our happiness? By analogy from these we may learn what will be in our future state of existence. Here we are triune; a combination of matter, mind and spirit; a distinct personality. This trinity is God's method of constituting a human being; and since God's methods change not, if we are to live for ever,

this trinity must continue for ever. Indeed, we can not form any definite conception of personality or bodily form, or individual existence even, with one of these parts left out; nor is there any occasion for our attempting it. The union of these three elements, matter, mind and spirit, is God's perfect and eternal plan of finite personality and individuality. Hence, so long as the human being exists, whether in this life or in the life to come, these three component elements must enter into that being; for the present order of human life is the perfect and unchangeable type of that which is to come.

Just here will arise the objection that matter is perishable, subject to change, given to decay; that the very law of our physical bodies compels an ultimate return to the dust out of which they are formed; and that matter is visible, tangible, while a spirit is invisible, intangible; how then can these gross bodies become fitted for spirit uses? We see these bodies die and know they turn to dust in the grave; what possible evidence is there, then, that we shall still possess physical bodies in spirit life? To answer this objection it is necessary to inquire into the nature and possibilities of matter. What, then, is matter? What are its

possibilities? As already stated, matter is indestructible and, therefore, eternal. In it are certain principles of attraction which remain with it and operate upon it wherever it exists. It is also subject to the control of what we term the principle or force of life which builds out of it bodily forms, in orderly arrangement and definite organization, in accordance with divine appointment; and hence we are warranted in the conclusion that this subserviency of matter to life will continue where the two come in contact. We are further taught by the science of chemistry that matter may be refined and attenuated beyond the power of eye to see it, or of touch to feel it, becoming thus an invisible, impalpable substance, but none the less real matter. Such refined, attenuated matter, as found in the subtle ether that fills all space, has unlimited power of penetration, and would serve the purpose of spirit bodies; and hence it is clearly within the range of possibility for us to be clothed with material bodies in spirit life. That such will be the fact is specifically stated by Paul, who affirms that "as we have borne the image of the earthly, we shall also bear the image of the heavenly;" that is, as we have been clothed with bodies made out of the gross matter of

earth, so shall we be clothed with bodies made out of the refined matter of the heavenly ; or, in other words, we shall have in heaven spirit bodies, evolved out of these gross earthly bodies by the alchemy of divine wisdom and skill, of which the one shall be the counterpart of the other. Thus all questions of future identity and recognition will be fully met and satisfactorily settled.

Science thus furnishes us ample evidence of the possibility of material spirit bodies. To this we add the teaching of analogy as drawn from this life. Here life begins in matter, so far as its manifestation is concerned; that is, matter is preceding and co-existent with the first appearance of life. Indeed, we know nothing of life except in its union with and manifestation through material organization. Will this not be equally true in the other life ? Does not spirit existence and manifestation equally necessitate a union between matter and spirit ? Will not the limitation of perception there demand it as much as it does here ? These questions, in the light of our present capacity for knowing and perceiving, must be answered in the affirmative ; and that such affirmative answers are the true ones will be shown farther on. And here it is to be borne

in mind that matter is always prepared for the uses it is to subserve. The great Author and Overseer of all things has amply provided for this, whether it is to be used in plant or animal organization, or in gaseous form. By the same provision the matter to be used in spirit bodies will be adapted to spirit life. Here we have to do with matter in its grosser forms, and it is befitting that our bodies should be correspondingly gross ; there we shall have to do with matter in its refined and attenuated forms, and the same law of adaptation would make our bodies correspondingly refined and attenuated. And may not the physical changes which are now going on within us, day by day, be a refining process for the evolution of our spirit bodies ? Physiology tells us that the material of our present bodies is constantly undergoing change. Some portions of it are renewed every few months ; and in the space of seven years we are made all over anew. May there not be, in this change, a process of refinement by which matter is prepared for the spirit bodies we shall need ? If so, then at each stage of our earth career pace is kept with prepared material, ready for any moment that we may be called into the spirit land ; and each, on entering, will be clothed upon with material spirit

bodies corresponding with the development attained physically in this life. Thus the other life, like this, will have all stages of development, from infancy to full manhood, and reproduce individuality as we see it here.

Paul evidently holds this opinion in his celebrated epistle to the Corinthians. He likens the change of body from natural to spiritual to the process which goes on in the growth of grain from the seed. The seed sown evolves out of itself that which is incorporated into the new grain ; and the process is so exact and certain that the new grain has a body of its own, and yet bears the resemblance and characteristics of the seed from which it is evolved. “ So, also, is the resurrection of the dead. It (the body) is sown in corruption: it is raised in incorruption; it is sown in dishonor: it is raised in glory; it is sown in weakness: it is raised in power; it is sown a natural body: it is raised a spiritual body”—the spiritual coming out of the natural as the grain comes out of the seed. This is the constituted order. “ That is not first which is spiritual, but that which is natural ; then that which is spiritual.” The natural is temporary ; the spiritual is eternal. The natural is for earth; the spiritual is for heaven. The one shall perish ; the other

shall abide forever ; but the abiding is evolved out of the perishable. Thus the words of Paul shall be verified : “As is the earthly, such are they also that are earthly ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” And the bodily likeness between the two shall be as close in resemblance as the wheat harvested is to the wheat from which it grew.

While Paul thus definitely sets forth the fact of this likeness, he is careful to draw a distinction between the gross matter of earthly bodies and the refined matter of heavenly bodies. Earthly bodies are flesh and blood which “can not inherit the Kingdom of God;” heavenly bodies are refined matter which is the material substance of the Kingdom of God ; and hence the gross earthly must be changed into the refined heavenly when the transition from this life to the other takes place. To speak more correctly, the process of death eliminates the refined out of the gross, and we bear away the one and leave the other. “We shall all be changed,” by casting off all that is corruptible; “for this corruptible must put on incorruption, and this mortal must put on immortality;” and thus we reach the crowning glory of this life,

the fruitage of incorruption and immortality. Even death and the grave shall be made subservient agencies to help us to the possession of bodies imperishable ; for “when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written : Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ?” The power of decay and dissolution, symbolized by death and the grave, will lose its grip, and we shall have passed into that higher form of existence where death and the grave will be known no more.

Thus Paul’s celebrated argument for the resurrection of the entire man, accords with the teachings of analogy as drawn from this life, and with what science says the future body must be, if it be at all. Nor is there anything about it that we would have changed or modified. It meets all the demands of our nature. It preserves our trinity of being and assures our personal identity. It retains all our powers of activity, makes recognition of friends certain and the re-grouping of families possible. Therewith we may well be content.

CHAPTER V.

INTELLECTUAL LIFE AND EMPLOYMENT IN SPIRIT LIFE.

WE naturally pass from the physical to the mental. What will be our mental condition in spirit life? Let analogy answer. In this life the body is only the dwelling-house, and the organs of the body the instruments of the mind. This is the divinely instituted order, and, therefore, eternal. Hence the spirit body must hold the same relation to the spirit mind, that this earthly body holds to mind here. It will continue to be a dwelling-house, and its organs servants to do the will of the mind. Death works no change in relations or uses. What man is here, he will be there. The divinely established trinity of his being will continue forever, without change in the mutual relations of its parts. What God has thus joined together shall never be put asunder.

Now, it is universally admitted that spirit mind possesses all the qualities, faculties, capabilities and characteristics which belong to or

inhere in mind as we know it. It must have perception and conception, reason and judgment, reflection and comparison, will and impulse, memory and imagination, and all the functions of mental action; for these are essential to mind itself, and only through their manifestations have we any knowledge of what mind is. We have no power to penetrate into the essence of things; we are limited to the knowledge of manifestations; and hence the only idea we can get of mind is that which comes to us through mental action. We believe there is something back of thought, reason, judgment, and other mental functions; and this something, known only to us through manifestations, we call the human mind. When, therefore, we speak of spirit-mind, we necessarily include all the qualities, faculties and functions which enter into our mental action here; and in order to be intellectual beings there, to recognize each other as such, with surroundings to take cognizance of, truths to perceive, acquirements to attain, duties to perform, associations and scenes to enjoy, we shall need as full and free exercise of intellectual powers as are possessed by us here. That such is the reality is clearly set forth in the Scriptures. The parable of Jesus concerning

Dives and Lazarus who died and passed into the spirit world, represents both as in full possession of all their intellectual faculties, as represented by the conversation passing between them, in which Abraham appealed especially to the memory and perception of the rich man. Indeed, the entire reference of Scripture to the future life recognizes the soul there as a conscious being, with powers intensified rather than weakened; and so the Scriptures fully warrant us in the belief that the present intellectual life will be continued, not only unabated, but increasing in power forever.

Desiring, therefore, to know the law, the process and the methods of intellectual action in the world to come, we have only to study them as they are exemplified in this world. The present gives a full and explicit explanation of the future. As we have power to investigate, to learn, to know and to store up in memory now, so shall we have then. Here we only make the beginning of that which is to go on forever. Here we pick up a few gems of truth on the sands of time while the vast expanse of eternity awaits our exploration. Here we learn the simpler manifestations of divine power and goodness, while the higher and more complex are to be learned in the ages to

come. Here we master the alphabet of knowledge while the great book of that which is knowable will require eternity for its research. It is true, we, the infants in the family of God, boast of the extent of our knowledge, and pride ourselves upon the value and variety of present attainments, but all we know, in comparison with what there is to be known, is only as a drop to the ocean or a grain of sand to a continent. The thought, at first, is overwhelming; but when we come to consider that an eternity is before us in which to push forward our progress into this vast treasury of truth, we are cheered and inspired. Of course, we can not, even with an eternity of effort, reach omniscience; none but the Infinite can do that; but we may be ever pushing on toward it, and thus forever find something to invite our research and to add to our joy in increasing knowledge.

These facts assure us that spirit life can never pall, or lose zest, or become a burden, through lack of inspiration and incentive. There will ever be something new for us to learn, some new truth or deeper principle to be investigated, some more subtle law to be ascertained, and thus an ever-present incentive to the exercise of our mental powers. And

so our school-day will extend throughout eternity. Death only promotes us to a higher department of God's vast university, and each succeeding epoch of eternal ages will open to us wider views, grander attainments and fuller development. This will insure to us the joy o living, and make our career one continual march upward. To-day our chief delight in life is that, in knowledge and experience, we are richer than we were yesterday; and the joy of our expectation is that to-morrow will advance us still farther. Without this daily increase, life would not be worth the living. It would be existence without zest, a monotonous journey of inexpressible weariness, a burden without alleviation, a wearing away of days of which the only joy would be in the certainty that death eventually would enable us to lay it down. Such a life would be the blackness of horror, the acme of wretchedness. Fortunately, however, such is not the life thrust upon us. We are made for constant activity; there are opened before us ever widening avenues for research; the conditions are most favorable; and when we are free from the weights of gross flesh and its attendant ailments; when our faculties are let forth in full play, with opportunities unlimited and a work day un-

ending, there will come crowding in upon us new experiences, new revelations, new delights, in everlasting succession, filling our cup of life full to overflowing. Ah! yes; life there will be grand! living will be glorious.

As to what will be our intellectual employment in spirit life, may be learned from this life. Here we pursue science in its various branches, and find both pleasure and profit in the knowledge we thus attain; but, at our best, we only make a beginning, feeling assured that beyond our present attainments are fields vast to be explored. Of those branches with which we are most familiar we only succeed here in getting hold of some of the primary facts and principles. If, then, we find pleasure and profit in the little we learn here, there can be no good reason why we should not find even greater pleasure and profit in pushing out among the broader facts and deeper principles of these sciences in the hereafter. Indeed, why are we put to school at all here in the primary department of scientific truth, unless, at some time and some where, we are to be granted the privilege of going on to the knowledge of the higher? The laws and principles of science are eternal. What is true of any branch of science in time will be true of

it throughout eternity. The relations of mind to science are those which God established and, therefore, are eternal. Hence if we find intellectual pleasure in the pursuit of science here, we shall find none the less hereafter; and since God has given us power to know the great truths of science and an innate love for them, He will give us at some time and some where, abundant opportunity to find them out. We are fully warranted, therefore, in the belief that the range of intellectual pursuits in the spirit life will be even more wide and varied and delightful than in this life. The more we know the more we perceive there is to be known and the greater delight we find in knowing; and without question there are laws, in God's universe, of which, as yet, we know nothing; branches of science which lie entirely beyond our present power of comprehension; truths so refined and subtle that only spirit can receive and understand them. These, added to what is already revealed, will open a field of research sufficient to employ all our intellectual faculties throughout eternity.

These assurances are particularly comforting. Many of us have neither the time nor the opportunity for the intellectual culture we desire. The demands of our physical wants, the

cares of business and of home, the multiplicity of calls upon our attention and strength, preclude much study in the fields of science; we mourn over our ignorance and intellectual poverty; but we need not "mourn as those who have no hope." Our possibilities are not limited to the "three score and ten" years of this life; they will continue more abundantly after "the fitful fever of this life is ended." What we fail in attaining here, we may attain hereafter. That thirst for knowledge which found no stream on earth to satisfy, will find its satisfaction in the life to come. Spirit life will furnish the complement of earth life and thus round out the period of existence.

If, then, we have less here, we can patiently wait for the more hereafter. To no human soul will opportunities be wanting for its full development. If not provided with these on this side of the river of death, it will be on the other side. No soul shall have it truly to say that the Great Father has dealt unfairly or unlovingly with a single child of His. The provision for all and for each is ample; the allotments are impartial; the distribution is under the direction of infinite wisdom and love; the possibilities are glorious. Even from an intellectual standpoint, we may exclaim

with Paul: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The divine storehouse is full the dispensing hand is that of a loving Father, and no possible human want, present or prospective, in time or throughout eternity, shall go unsupplied.

CHAPTER VI.

CONTINUED SENSIBILITIES AND THE SOURCES OF HAPPINESS OR MISERY.

UNITED with pure intellect are the sensibilities. These are classified as sensation, emotion, desire, propensity, appetite, affections, principles and passions. Of these, sensation and appetite are usually regarded as adhering in the physical of our being; but that they do so exclusively may be questioned. No doubt the body and bodily conditions have much to do with these two sensibilities ; and yet, it cannot be denied, that it is the brain which takes cognizance of them. Stupefy the brain and the body may be pierced, cut, torn into shreds, without a twinge of pain or apparent sensation. With a stupefied brain the stomach is utterly devoid of appetite. While, then, it is true that bodily conditions give rise to sensations and appetites, it is none the less true that the brain alone takes cognizance of these and thereby causes them to be felt realities. Is it not, then, the brain that really feels? Is not the apparent sensation or appe-

tite in the body only the result of the brain locating the place where a physical disturbance is taking place? It is certain that sensation and appetite produce mental states, and it is more than probable that what we recognize as feelings are only the mental states thus produced. If this be true, then sensation and appetite will exist wherever mind and body come together; and since mind and body are still to be united in spirit life, it follows that sensation and appetite will be possible, in some form and to some extent, in the spirit world. Jesus openly and positively taught that such would be the case. He spoke of the tormented body and parched tongue of Dives after he had passed into the spirit world; and though this has been usually interpreted as a mere figure of speech, and not as the statement of fact, still there is no reason to dispute the recognition in it of bodily sensation and appetite, except it be to make it harmonize with the interpreter's theological belief. It is as plain a statement of continued physical sensation in the spirit world as could well be made, and beyond that fact our present purpose does not take us.

This statement of Jesus is clearly founded on the fact that this life is the fountain out of

which flows the future life, and that the experiences here are the prototype and source of the experiences there. It also goes to show that body and mind will exist together forever, and forms a reliable basis for the conclusion that what sensations or appetites have been known by humanity in this world, will be possible in the world to come. Of course, there must be taken into the account the modifications which will arise from the refined material composing the future body, and whatever of change there may be in the environments. All that is claimed here is that the general law of sensation and appetite will still be in force and operation in spirit life, though perhaps producing some change in the quality, tone and intensity of effect. We shall be ourselves eternally, subject to the conditions, laws, and results which enter into God's established relations of mind and body.

When we turn our attention to the consideration of those sensibilities which have to do chiefly, if not wholly, with the mind, our way becomes unmistakably plain. These are emotion, desire, propensity, affections, principles and passions. Emotions are those mental states directly and immediately induced by thought, and must be co-existent with thought

itself. Desires are sensitive mental conditions impelling to seek or to avoid some particular object. When desires become habitual or permanent, they are called propensities ; when the object is a living being or class of beings, the propensity is denominated an affection ; when the propensity bears on an object of pure thought, or an intellectual apprehension, it is known as a principle; when the propensity has reference to laws of duty, methods of correct living or of virtuous action, it is designated as a general active principle ; and when the propensity becomes intense, strong and permanently developed, so that its gratification is a leading object of desire or of pursuit, it is called a passion. Passions may be temporary or permanent, according as they arise from a sudden and evanescent impulse, or have become fixed from long and constant indulgence.

It will not be disputed that these conditions of sensibility arise from the action of the mind, whether that action be excited by external or internal causes. It is assumable, therefore, that so long as mental action is possible these conditions of sensibility will be possible ; and that if mind exists in spirit existence, it will possess there these sensibilities. Not one of our mental faculties, qualities, characteristics

will be left out. They must all be retained because they are constituent parts of our mentality, and mind would cease to be mind if any of these were wanting. The wise Creator never puts any superfluity in His created products. Each element and attribute has its place and use, and is so important that if removed the whole structure is destroyed. Hence, we must carry with us into spirit life all that enters into our mental composition and experience in this life. How far sensation and appetite may be modified by the change of the physical from the gross to the refined, can not now be determined ; for we have not as yet learned the mode or effect of this bodily change; but the mind will need no change, and, therefore, we can predict concerning its future with a credible degree of certainty. Mentally we shall pass into spirit life without any change, and shall be there precisely what we are here. Our mental existence will go right on without change, interruption or modification.

From these premises, it follows that spirit life, equally with this, will be capable of joy or sorrow, pleasure or pain, happiness or misery, and from similar causes ; and this fact has a significant bearing upon the life to come. By it we learn that that life will not be one of ex-

clusive happiness or misery ; at least, not in its beginning. As in this life, circumstances, external and internal, will determine the allotment of each. We enter no external heaven or hell where joy is unalloyed or misery unalleviated. Indeed, heaven and hell are far more internal than external ; they are conscious states of feeling, thinking souls rather than outside surroundings ; they exist as definitely and distinctly in this life as they ever will in the life to come. Take sin and its consequences out of this world and no possible heaven could be more desirable ; let sin riot and revel here, and no possible hell could be more filled with the blackness of despair ; and we can find heaven or hell everywhere, according as human hearts make it. This fact should be constantly borne in mind in all discussions of future happiness and misery. No possible surroundings, however beautiful, perfect or entrancing, can produce the joy and peace of heaven in a sinful, human soul ; no possible surroundings, however undesirable and repulsive, can beget the miseries of hell in a pure soul. The heart is a fountain out of which flow the springs of human happiness ; and whether the outflowing waters shall be bitter or sweet depends wholly upon the state of the

fountain. No fact is more explicitly taught in the Scriptures than this. Jesus laid great stress upon it. He laid down purity of heart as the basis of all happiness, both here and hereafter. Sin and consequent impurity work misery wherever they are. Life once begun is to flow on forever, and the law of its happiness or misery never changes.

Nothing is more unwarranted than the too prevalent belief that death will usher God's children into a heaven of such perfect peace that they shall never more know care, anxiety, perplexity or regret; for death can work no change in a man's heart or disposition. It can only introduce us into the other life just as we are and what we are. If, then, we are sinful, impatient, fretful, willful, disobedient, here, we must begin existence there in precisely this condition; and if we do not desire to enter upon life there with these characteristics, we must not cultivate or harbor them here. It is a matter for us to decide practically, and no power will over-ride our decision. This is our preparation period. If we do poor or bad work here, we must take the consequences hereafter. The law of life as divinely established puts the determination in our own hands, and that law

is eternal. We can neither escape nor evade the responsibility it places upon us.

Just here it is well to mention—what will be more fully discussed farther on—the wonderful provision of mercy in God's law of recuperation for weak and fallible humanity. By divine help, repentance and reformation can change, uproot and eliminate evil propensities, dispositions and practices, and restore the sinner to purity, righteousness and fitness for heaven. Indeed, to bring about such restoration is the end sought by the mission and gospel of Jesus. What God seeks at the hands of mankind is purity, holiness and righteousness. Hence the invitation so freely and fully set forth in the Scriptures and extended to the sinful everywhere, bidding them come to the cleansing waters of life, of which, if a man drink, he shall live forever; and wherever and whenever the sinner cometh and drinketh, he will receive cleansing and acceptance with God. This is God's eternal provision of mercy, as broad as the wants of sinful and suffering humanity and as lasting as eternity; the divine provision for cleansing, healing and recuperation.

Thus the whole question of future happiness or misery is one of the heart. Joy or sorrow

springs from the inside of us. The fibres of feeling respond to the good or the evil within us. What we treasure on earth in passion, disposition or propensity we must take with us into the future life. If we are fretful, quarrelsome, sinful here we shall so begin life there. The only way to be rid of these is through the divinely established process of recuperation. The bad in thought, in disposition, in life and habit must be taken out of us by the uprooting and casting out process. No mere scheme of forgiveness can do it. Only by "ceasing to do evil and learning to do well" can it be done. Even divine power from the outside can not change the soul's nature or internal condition. This must be done by the voluntary action of the soul, co-operating with divine help on the inside. Every human soul must work out its own salvation, while God works in it both to will and to do, by the elimination of evil and the practical reception of good. In no other way can the heaven of which we so fondly dream, become to us a reality.

CHAPTER VII.

MAN'S SPIRITUAL NATURE AND ITS RELATION TO HUMAN WELFARE.

HUS far we have spoken chiefly of the physical and the intellectual. But we are more than matter and mind ; we are spirit as well. These three enter into and complete the trinity of our being, in an ascending order, of which the spiritual is the crowning glory. The physical brings us into contact with material things; the intellectual puts us in communication with the truths of God as interwoven in the manifestation of His power ; the spiritual reveals to us God Himself. Allied as we are with two worlds and the things therein, it is befitting we should be enabled to communicate with each ; and this we do by means of our triune nature. By the physical and the intellectual we communicate with this material world in which we now live ; by the spiritual and the intellectual we communicate with the spirit world in which we are to live ; thus we find the intellectual serving as a tie between the physical and the spiritual, binding all

three into one union. On the physical side, our outlook is wholly toward that which is tangible and comprehensible; on the spiritual, our outlook is as wholly toward the intangible and incomprehensible ; while through the intellectual we look both ways. Thus are we fitted to communicate with, and discharge the activities of, life in both worlds ; that which, to us, now is and that which, to us, is to come. Not only can we learn and know the material combinations and laws of this earth upon which we live, but we can also learn and know of God and the things of His spiritual kingdom. By spiritual intuition we can talk with God ; by faith we can walk with Him ; by an inner consciousness we can feel His presence ; by filial love we can believe in Him as our Father ; and thus be enabled to trust in Him, and be sensibly wrapped in the garment of His infinite goodness as we are by the sweet sunshine, and feel in our hearts His indwelling life as we feel the pulsing tide of natural life along our veins.

In all ages of the world mankind have believed in their power to communicate with God, though with little of clear and definite understanding of their spiritual nature. Nor is this ignorance surprising. Coming into this

world, we are first met by the imperative demand of physical wants. These clamor for attention and will not be ignored. Food, raiment and shelter we must have ; and these, too, not only for our personal self, but also for those committed to our care. Any neglect here is followed by immediate disaster ; and since God, in the constitution of our bodies and in bringing us into this world, has placed these duties upon us and plainly holds us to the strictest account, we may not safely turn aside from them. Well, earth has an abundant supply for all our physical needs, but does not yield to us one particle without some price demanded in return. To many of us this price taxes our brain and muscle to weariness, so that when the price is paid, we are compelled to seek recuperation in rest. And this is a daily experience for six-sevenths of our time ; an experience so exhausting that on the seventh day, divinely set apart for rest and spiritual things, we are too wearied to feel the thrill of spiritual life or to seek for spiritual communication. And, then, added to all this are the cares of social and domestic life, the duties we owe to the State and to the nation, the multiplied calls coming through our relations to the world around us ; all of which

together so absorb the time and the attention of a majority of mankind, as to leave them no disposition to give heed to things of a higher and more intangible nature.

It goes for little to say that mankind ought not to be so absorbed in those things which appertain chiefly to this life; ought not to be so anxious about what they shall eat and wear and possess; ought not to rob their spiritual nature of that portion of time and attention which properly belongs to it; for just here we are stating what is, not what ought to be, and trying to find the cause of it. The fact is that all must live in this world, and that thus far the great majority have lived for this world, with scarce a seriously intelligent thought of anything beyond. Even their intellectual faculties are, in a surprising degree, left undeveloped and uncultured, beyond the little knowledge absolutely necessary for present uses. But suppose the man strives to rise above the act of digging and delving for the physical and starts out for a higher and fuller development of the inherent powers of his manhood, he is met, at the next step, with demands of his intellect. All around him are the laws and operations of material forces, which stand ready to lift from him the burden of toil, to

increase his power over nature, to multiply his resources, to administer to his comfort, and thus to appeal to his selfish instincts. He finds there is so much to be learned, and which being learned can aid him grandly and greatly in the affairs of this life, that he enters upon this field with a new absorption of time and attention. The spiritual again is left out and its legitimate share of time and attention is given to other things. It is literally crowded out by science, which, though grand and lofty in its nature, always meets us, at first, with our thoughts turned earthward, and, too often alas! leaves us there. Science, in and of itself, alone and unenlightened by spiritual light, has no lifting power toward God and spiritual things. It can make man learned beyond comparison; a walking library; a master of material forces; an embodiment of intellectual light; and yet leave him without purity of heart, holiness of purpose, or conscious knowledge of God as an indwelling presence in the human soul. Indeed, it is not the province of science, without spiritual aid, to beget these qualities. Science is hard, cold fact. It makes no moral discriminations. It speaks of nothing outlying the realm of reason, and knows nothing of faith. It teaches man to walk by sight and

to disbelieve what he cannot demonstrate. It has to do with the head, and not with the heart. It is mighty in the exposition of law, but dumb in the region of morals. It can make one wise for the affairs of this world, but is powerless to make him good and pure for the other world. And yet science is grand, noble, divine. Not a word is to be spoken against it. In its own sphere it is authoritative and supreme as the voice of God; but only when joined with the spiritual and receiving that light and life which the spiritual alone can give, does it become a mighty auxiliary for building up the kingdom of righteousness in human hearts.

Now, man has a moral nature, and is fitted to cherish moral feelings and to perform moral actions. He needs, therefore, such moral influences as shall awaken these feelings and arouse him to these actions. Especially he must possess moral discrimination and an appreciation of that which is right and just. But moral influences can reach him only through the spiritual, the faculty which has power of moral discrimination; and he will appreciate right and justice as moral obligations in proportion as the spiritual is alive and active within him. His spiritual nature, therefore, is an important factor in his well-being.

It is that which will keep him from evil and from the consequences of evil. If his spiritual nature is dormant, no matter how alive and active his intellectual faculties, he is wanting in the very power which is set for his safeguard against ruin. But man's moral nature, like his physical and intellectual, begins in germ powers which can grow only by the law of development, through the exercise of use. These powers are potent with possibilities to be realized, but the realization cannot come until these possibilities are actualized by patient care and labor. God is ever ready to speak, but man cannot hear until his spiritual ear is trained to hearing. Moral influences hover around, always seeking avenues of communication, but they are powerless beyond the receptive condition of the soul's sensibility. Only as the spiritual nature of man is alive and active will man be enabled to lay hold of moral truth and be swayed by moral influences, and thereby come into that inter-communion with the spirit world which will give him power to draw therefrom that which he must have in order to round out his manhood and to perfect his happiness. But here lies the difficulty. The spiritual part of our triune being is highest and farthest removed from

earth and earthly things, and, amid the strife and worry and wear of things pertaining solely to this life, is largely lost sight of and passed by. The physical must be attended to, the intellectual clamors for attention, and these press their claims so persistently and so absorbingly that, too often, little time or thought is left for anything else. In the mean time, we are in a world full of sinful temptations. The lusts and passions, appetites and propensities, of the flesh seek for indulgence, and the love of the world and the pride of success allure to unjust gains. Through lack of spiritual light, the moral faculties are more or less inactive, moral restraint is wanting, and we are swept away into the tide of evil. Impure desires find lodgment in our hearts, unholy propensities lay hold of our affections, depraved appetites gain more or less of mastery and "sin reigns in our members." This greatly complicates our condition, and forges chains and fetters for our spiritual nature. Moral impurity raises a barrier between us and God, excludes communication with Him and pure spiritual beings, and leaves us without protection against evil. In an important sense, we are thus shut out from God and any conscious intercourse with Him; for,

purity cannot affiliate and dwell with impurity; and since God and all his messengers of mercy are pure, we cannot receive Him consciously into our hearts, or feel the blessed influences they exert upon the pure.

Nor is this all. Our spiritual faculties can be developed and trained only by contact with and influences from the spirit world. As the physical is developed by the physical and the intellectual by the intellectual, so must the spiritual be developed by the spiritual. And, then, too, the spiritual is higher than the physical or the intellectual, and the law of development is that the lower cannot develop the higher. Thus there is no way of progress through these lower into the higher. Matter cannot blossom out into life of itself or be the progenitor of life; but life can seize upon matter and incorporate it into the blossom of life. The higher has constructive power over the lower. Thus plant life can lift the substance of the mineral into a living form. But this is only constructive power, not creative. Though joined together for a time, still the mineral does not cease to be mineral nor plant-life to be plant life; and each goes back into its separate self when the union is dissolved. Neither has power to create the other.

So spiritual power is distinct from and superior to intellectual and physical power. It can use these, but they cannot use it. It may quicken and help develop them, but they are servants and not masters. But alas! when the master is dormant not only, but chained and bound by evil! Or to speak more truly, is shut out from holy influences and open to evil influences; for this is the real fact in the case. If evil hold the citadel within, evil influences will find ready access; and so man's moral condition in sin is doubly complicated; for he is not only shut out from good and holy influences, but is open to evil through all the avenues of his spiritual nature. When the master is the servant of evil, how much more shall the servants be.

This state of things would be amazing and wholly inexplicable, in the light of divine wisdom and of infinite goodness, if these were all the facts in the case; but they are not. The ultimate end of the divine purpose is a complete, full and harmonious development of the entire man. Whatever may be the seeming complications in the process of this development, there can be none so great that Omnipotence cannot find a way out of them; nor can there be any bondage so helpless that infinite

mercy will not find a way of relief. Now we see "as through a glass darkly," but when we see in the light of the completed purpose of God, we will unquestionably find that the present line of human experience is the wisest and best possible; the shortest, surest, safest road to a completed manhood. The perfect man must know good from evil, and know by such experience as will cause him forever and unfalteringly to cling to the good and to eschew the evil.

CHAPTER VIII.

THE RELATION OF OUR TRIUNE PARTS TO EACH OTHER IN THE WORK OF LIFE.

SINCE the divine purpose in human life is to bring forth a complete and perfect manhood, and the divine allotments are designed by infinite wisdom for this purpose, we can readily perceive that that training and those experiences are wisest and best which contribute most directly and successfully to the development of all our powers in harmonious relations with each other. To develop one part of our nature to the neglect of the others is only to produce an abnormal condition which is neither wise nor desirable. Complete and perfect happiness is attainable only in a complete and perfect manhood, and such manhood is not possible in an abnormal condition. Our powers of body, mind and spirit must be in accord in order to work harmoniously together and to bring forth the best results. Hence it is important for us to seek this accord, this harmonious adjustment of all our powers, so

that our life may move steadily onward in the perfect way. It is all the more important because we have no opportunity of return to correct the mistakes we make, to undo the wrongs committed, or to perform the duties neglected. Time sweeps us steadily forward, and each day brings enough of its own demands to fill up every moment of the passing hours. If we should attempt to correct yesterday's mistakes, or undo its wrongs, or take up its neglected duties, it would only result in the neglect of to-day's duties; and so we are obliged to push on as we are, learning wisdom from the past and applying that wisdom to the present. This is the best we can do under our circumstances, and it is the most that is required of us.

Of course, we are to make as few mistakes as possible; to neglect no known duty, and to be true and faithful to the extent of our knowledge. Beyond this also we are to seek to know in order that we may do. We are to study ourselves, our powers, our opportunities, the aids offered us, the proper means of development of all our faculties, the uses to which they are to be put, and how we can best and most successfully round out our entire manhood, in harmonious unity, along the line of perfection.

This leads us to inquire into the relation to each other of the elements in our triune being; and in this inquiry we find that matter is subject to mind, and both matter and mind are subject to spirit. The lower has no power to push itself up into the higher, but the higher can reach down and seize upon, control and use, the lower. By no possibility can matter be changed into mind, but mind can use matter to the extent of its will. We see this illustrated in all mechanical inventions, in chemical combinations, in the thousand uses to which matter is put at the dictation of mind. But even this superior power of mind is limited to use; for mind has no power by which it can make matter cease to be matter, either by annihilation or transformation. And so of spirit in its relation to both mind and matter. It is superior to both, but its superiority is limited to the power of use and control. In fact, the lower can not exist in organization only at the dictation and under the control of the higher. We see this illustrated in our physical structure. Only while the principle of life remains in our bodies as an active force does our physical structure continue. That departed, our bodies decay and return to dust. Now, whether this principle of life resides in

the mind, or in the spirit, or is superior to both, is a question lying beyond our present power of research; but it illustrates the law of the complete dependence of the lower upon the higher in matters of organization. And the same law is seen in the power of mind over matter as appears in the facial expression of individuals. As a rule, it is very easy to recognize a professional, or literary person by the face, which bears the stamp of the active intellect upon it; and as to vulgarity or refinement, dispositions or passions, the fact is still more marked. Beyond this we are learning more fully every day of the powerful control of the mental over the physical, even to the extent of producing and curing disease; and, as to appetites, passions, propensities, we know these would run riot in unlimited excess were it not for the curb of the will under the guidance of reason. And then, too, the mind is all important in the discovery, understanding and application of the laws of physiology and of hygiene which underlie our physical welfare. Hence to secure our highest physical well-being, we need developed and trained mental faculties, of vigorous power and keen perception, able to ascertain the laws of physical life and to apply them for our good.

We come, then, to this question : How are we to obtain this necessary development and training of our mental faculties ? Has the mind power in and of itself to do this work ? Certainly not. If the human mind, from the first moment of its existence, could be shut up within itself, with no actual or possible contact with anything external, it would, undoubtedly, be as unacting as the stones at our feet. Mind acts as it is acted upon. Though superior and controlling in its relation to the physical body, it is inferior to and controlled by the spirit, which is the highest and all-controlling of the three elements which enter into and make up our triune nature. Thought is the product of the mental faculties set in action by some cause outside of themselves. We are all conscious of this, and, in most instances, can trace the line of thought back to the cause which originated it. Indeed, it is an unsettled question as to whether we have any thoughts which are not resultants of causes distinct from the mind itself. Even what is called intuition, or intuitive perceptions, is more than probably the resultant of unseen influences acting upon the mental faculties, or of external causes operating through spiritual avenues. Besides, in this estimate we must include

spiritual forces which act upon our mental faculties; for we are constantly in contact with the spirit world. Spirit forces easily reach our mental and physical sensibilities through the spiritual department of our being. These can excite thought, arouse appetite or passion, and have much to do with our mental and physical condition. In fact, as the spiritual is superior to both the mental and the physical, it follows that it must be the most potent factor of our well-being, in giving tone, direction and character to both.

In order, therefore, to attain clear thinking, right conclusions, pure living, and happy results, we must be right spiritually; for all these are determined by spiritual conditions. Jesus taught this when he said : "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you;" that is, become in spiritual harmony with God, and all needed light and wisdom will be given for the attainment of all the body shall need. But just here is another important fact to be noticed; it is the fact that our spiritual faculties, in and of themselves, have no power or capability of self-development and training. They act as acted upon by spiritual forces and influences; and as their action sends a power-

ful influence down upon the mental and physical, it follows that the tone, direction and character of our thoughts and actions will depend largely, if not mainly, upon the kind of spirit forces or influences acting upon us. The Scriptures fully corroborate this fact. They show that a man's life and actions are controlled by the spirit or spirits within him. Jesus healed by casting out evil spirits, or demons, from men; and the health thus given was only preserved by keeping the evil spirits out. Jesus gave a special illustration of this by depicting a man out of whom an unclean spirit had gone, but returned with seven others worse than himself and entered into the man again, making his condition worse than at first. And in fact, the only way in which Jesus ever proposed to heal men, physically or spiritually, in body or soul, is that of casting out the spirit of evil and the inbringing of the spirit of good. On this the whole gospel of Jesus, the Christ, is based; for this the whole scheme of salvation is devised; for the only salvation men need is to be freed from the sway of evil and put into subjection to good.

We can see, therefore, what an important part our spiritual nature performs in our well-being. It is the avenue by which good or

evil influences reach us. Hence the importance of putting ourselves in communication with God that He may so fill us that there shall be no room for evil. All our present and future happiness depends upon this. If we allow evil influences to come in, with their corrupting and depraving power, the results can not be otherwise than disastrous. And we should not forget, for a moment, that the only thing we can do is to choose between the forces that stand ready to control us. We do not create these forces; we can not control their approach; we can only exclude the one class by admitting the other. They will not dwell together. One or the other must rule within us. Our freedom of action lies just here. We may resist the evil and cling to the good; or we may reject the good and submit ourselves to the evil. Beyond this our freedom does not extend; for, when we have submitted ourselves to either good or evil forces, we become thereafter mere servants. Paul clearly recognized this fact when he wrote unto the Romans, saying: "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those alive from the dead,

and your members as instruments of righteousness unto God ; " for, " know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? " But Paul speaks even more plain and emphatic than this. Regarding " the mind of the flesh " as sinful, he says : " They that are after the flesh do mind the things of the flesh ; but they that are after the spirit, the things of the spirit ; for the mind of the flesh is death ; but the mind of the spirit is life and peace ; because the mind of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can it be ; and they that are in the flesh can not please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you." This is a clear recognition of the fact that if evil dwells within the man he will be the servant of evil ; and that in that condition he neither can nor will do the will of God or obey the law of righteousness. The only possible chance for him to follow the way of right living is to first have " the mind of the flesh " cast out, and then " the mind of the spirit " brought in. The causative forces must first be right and pure before the resultant living

can be good and holy. And herein lies the whole necessity for conversion; indeed, this is conversion, the precise change of which Jesus speaks where he says: " Except ye be converted, ye shall in no wise enter into the kingdom of heaven." The evil must be cast out and the good permitted to come in. " A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." There must be a change in character before there can be a change in results. If evil reigns within us, it must be cast out before we can possibly bring forth fruits unto righteousness. If we would seek good and pursue it, we must eschew evil and shut out evil influences. Hence the great aim of all our purpose and effort should be to ally ourselves with those spiritual forces which are pure and holy ; for just there is the determining point of our personal character and practical life.

CHAPTER IX.

SPIRIT INFLUENCES BOTH OF GOOD AND OF EVIL.

IT will be well for us to study this question of our spiritual contact with good and evil more thoroughly; for it enters deeply into our daily life and character, and determines our condition both in this life and the life to come. Good is positive, evil is negative; good is actual, evil is relative; good is eternal, evil is temporary. As cold is the absence of heat, and darkness the absence of light, so evil is the absence of good; and since by the very law of nature there is no neutral point between these conditions, no point where it is neither the one nor the other, it follows that where good is absent evil must be present; just as where light or heat is absent there must be the opposite darkness or cold. Hence every human heart must be under the sway of good or evil, or in that most unhappy condition where a conflict is being waged between the two for the mastery; and, as the two cannot dwell together, the only way by which to be

wholly free from evil is to be wholly filled with good. This is an important fact to keep in mind, and with it should be constantly remembered that other fact, that just in proportion as good gives way, evil comes in. Many persons mistake here. They regard both good and evil as actual, positive, separate qualities, with no necessary connection with each other; and fancy they can reject the good and still keep from the evil. This is as impossible as it is to put out a light without producing a corresponding darkness, or to withdraw a certain amount of heat without causing relatively a corresponding amount of cold; and this impossibility arises from the fact that evil is only the absence of good, and that where good is absent there must be a corresponding extent of evil.

This view of good and evil is thoroughly Scriptural; for the Scriptures represent the human heart as filled with evil simply and solely because it has not God in it, the essence of all good, as a consciously abiding and controlling presence. The whole mission of Jesus was to teach men how they might have the evil cast out and divine good brought in; and the Scriptures assure us that there is no other way of escape from the power of evil. John

positively asserts that whoever has this divine goodness abiding in him does "not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." This accords with our own judgment which tells us that no man will or can be dishonest so long as the spirit of strict honesty abides and rules in him, nor can he be vicious under the sway of virtue. Only in consequence of the lack of pure and holy motives and influences can we, by any possibility, be swayed by evil. Therefore, evil is relative, negative and temporary, conditioned entirely on the absence of good, and is to wholly disappear when the Scriptural prophesy of the final triumph of righteousness is fulfilled and good "subdues all things to itself."

We notice also that in the realm of morals "like attracts like." Good people attract good people, and evil-disposed people attract the evil-disposed. This fact has passed into the adage which declares that "birds of a feather flock together," and is too universally recognized to require proof. We exhibit it in our own selection of associates, and see it in the marked selection of associates among our neighbors. But this attraction is not confined to those in the flesh. It exists among spirits

and operates between us and the inhabitants of the spirit world. Even Jesus was tempted by the devil, and found men possessed of demons, which he cast out, and which his disciples after him cast out. He is recorded as having cast seven devils out of Mary Magdalene, a legion of devils out of two men found among the tombs, and single devils, in great numbers, out of the sick and insane, while both he and his disciples were profuse in warning the people against evil spirits seeking to lead them astray.

If this were the condition of things two thousand years ago, it is unquestionably the condition of to-day. There has been no change in man's relation to the spirit world and intercourse with its inhabitants. Of course, we cannot bring absolute demonstration here for we cannot see spirits, but the Scriptural teaching on this point meets and explains much of human character and actions which, otherwise, is inexplicable; and it is on this basis that modern spiritism finds its chief support. The Christian faith, also, while not positively asserting the possibility of departed spirits communicating with the living, carries with it a strong probability of such being the fact; for it is decidedly positive as to the power of an-

gels, both good and bad, to exert an influence upon mankind; and, as the Scriptures declare that, in spirit life, we shall be like the angels, it requires no great stretch of imagination to believe that, as spirits, we can do what the angels do. Granted, then, the power of angels to communicate with us in the flesh, it follows logically that the spirits of our departed friends may likewise communicate with us.

Hence it seems warrantable to believe that we are in communication with and are influenced by the inhabitants of the spirit world; and, by the law of like attracting like, that each individual will attract to himself spirits in harmony with his own personal character. If good be absent from the heart the attraction will be for evil; and if God be not dwelling there, evil spirits will enter in and abide; and since human conduct is the result of the influences which inspire and control it, it follows inevitably that whoever is thus possessed of evil spirits, will walk in the ways of sin and of unrighteousness. It is purely here the operation of cause and effect; nor is there any possible escape from the effect aside from a change in the cause. If we are under the sway of evil, our life will be impure and unholy, and the only possible remedy for this is that of

casting out the evil and the bringing in of the good. Indeed, this is precisely what the Christ of God is seeking to do for the children of men ; this is emphatically the gospel of salvation which Jesus preached ; this is the saving power offered to all men ; the casting out of all evil by the conscious entering in of the divine Presence, and the saving of the soul by the Christ of God dwelling in it. Of this we shall speak more fully further on. Suffice it here, that this casting out and entering in constitutes the “new birth” of which the Scriptures speak. As Paul writes to the Corinthians : “If any man be in Christ, he is a new creature ; the old things are passed away ; behold, they are become new.” The evil spirits are cast out and communication with them cut off, because spirits of good have come in and occupy both thought and purpose. The consequent life will be as different from the former as are the controlling influences. Hence everything depends upon the choice we make, the influences to which we subject ourselves, the powers to which we submit as servants.

It becomes, therefore, an important inquiry, as to what is our spiritual alliance by nature. The Scriptures speak pointedly on this ques-

tion. Jesus said : " Except a man be born from above he can not see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." These words plainly indicate the need of a radical change ; such a change as we have already spoken of ; an inward change from alliance with evil to an alliance with good. The reason for this may be found in facts already stated. We are born into the world possessed of a triune nature. The physical and the intellectual will develop by contact with earthly environments. These first attract and naturally absorb our attention. The spiritual, which is the highest and which has to do with things unseen, is overlooked and neglected. All our time and attention are easily consumed in caring for the body and the mind in their relation to this world. In the mean time, we are the prey to a host of abnormal appetites, passions and propensities which we have inherited from our ancestors, and which, being more or less depraved in their tendency, make us fit subjects for evil influences. Without intending it or being aware of it, we fall into sinful ways and evil practices until sin and transgression have shut out God

and holy influences. Day by day we become more fixed in habit, more enchain'd with evil, more impressible to baneful influences, until, in the language of Scripture, we are spiritually dead; that is, good influences from the spirit world have no sway over us. Hence Paul speaks of mankind as "dead in trespasses and sins," and "prone to do evil," under the sway of their "carnal nature," subject to passions and propensities which draw them away from holiness, happiness and heaven; and our own observation and experience prove that it requires no special effort to drift into evil; the very current of life floats us thitherward; but it does require a strong and constant effort to do good; for good lies up-stream and must be reached against the current of natural tendencies. As in the soil weeds grow without care or attention while useful grains must be cultivated with much patient and persistent labor, so in the human heart evil passions and propensities thrive without care while the virtues and the graces grow only under careful and diligent culture.

It happens, therefore, that all men fall into sin, become alienated from God, and go forth to transgress the divine law. They are not in a condition, while in this state, to reach out

toward a perfect manhood, and consequently are not in the way that leads to full and complete happiness. Unless a change is wrought within them they cannot enter heaven, because heaven cannot enter them. Where sinfulness exists heaven cannot be: therefore, no heart with sin dwelling in it, can enter heaven; and this, too, by the very law of antagonism between good and evil. Hence the absolute necessity of a radical change to be wrought in mankind; a change from the condition of sinfulness into that of righteousness; a complete reversal of character; a casting out of all evil and the inbringing of all good; such a transition as Jesus referred to when he said: "Except ye be converted, ye shall not enter the kingdom of heaven;" that is, "shall not" because ye cannot. The law of condition determines the question. Sin, by its very nature, must exclude from "the kingdom of heaven;" and, as mankind naturally fall into sin, on account of the abnormal qualities they inherit from their ancestors and the allurements of "the world, the flesh, and the devil," and thereby become sinners, it follows that they cannot enter heaven until a complete, thorough turning around or change of internal condition has

taken place within them, which, in Scripture term, is called conversion.

Thus we see how true the declarations of Scripture are to the facts of human life. They assert that human happiness depends upon inward truth and purity, and all human experiences prove it. They declare that sin and evil must be eradicated from the heart before holiness and good can find a lodgment therein; and daily life verifies it. They assure us that only by taking God and divine influences into our souls can we be kept in the way that leads to perfect manhood; for "the wages of sin is death," as daily observation and experience demonstrate. Hence the all-important question rises up before us demanding how sin and evil can be eradicated; how God and divine influences can be brought in to possess the soul; how we may be put upon the highway that leadeth to perfect manhood and to the attainment of perfect and eternal happiness.

CHAPTER X.

FROM WHENCE COMETH SPIRITUAL LIFE.

 WING to hereditary tendencies, the lack of wisdom gained by experience, and the absorbing demand of the world and things of the world, we naturally fall into sin and bondage to evil. With God and holy influences shut out, and our spiritual nature under control of evil influences, we are in a spiritual darkness so dense that Paul calls it "dead in trespasses and sins." This does not mean that our spiritual nature is dead in fact, but dead in that it has no divine life in it; that is, no conscious presence of God in it; no spiritual communication with pure and heavenly spirits; no inflowing of that divine tide of love and spiritual power without which there is no eternal life, and, therefore, no real and true life. There are various grades of life, ascending from that of the insect that lives for a few hours to that which flames eternally around the throne of God. Only that which is free from sin and imperfection can live eternally. Hence while

we are in bondage to evil we do not possess eternal life, and cannot until this bondage is broken, all evil cast out, and the divine life of God's presence is actualized within us. How is this wonderful change to be brought about? Can we work it out ourselves or is it wrought out for us and in us by some power above us?

To answer these questions intelligently, the following facts must be taken into consideration, viz: First, there is no such thing as spontaneous, or self-generated life, either natural or spiritual, on the plane of the finite, at least; second, life only can beget life, and that of its own kind; and third, one realm of nature has no power to impart life to any realm above it. These are facts which are now fully recognized, after long and patient investigation. The question of spontaneous or self-generated life has engaged the best minds, and has been carried through many patiently-pursued and carefully-made experiments. At times an affirmative seemed almost established, but closer inspection found an error; and thus the research has been pushed forward until it is admitted that there is no such thing as spontaneous or self-generated life. Neither can matter generate life in and of itself alone. It may aid in the development of life after

the principle of life has been implanted in it, but it cannot cause or beget life. Matter is passive, lifeless, powerless, inoperative aside from a life-force or active principle acting upon it. Even when matter assumes a living form, or appears in living organism, it is there because of the life-force which has seized upon it and appropriated it to life's uses. Life is master, matter is servant, and by no possibility can the lesser produce the greater. Life must proceed from life. This fact is also admitted by scientists. To this must be added another equally important fact, viz: "That like can only beget like." Carried into the realm of morals it teaches that evil cannot beget good, nor spiritual darkness produce spiritual light.

And this brings us to notice the third principle we have lain down, viz: That one realm of nature has no power to impart life to any realm above it. Life in each is unique. It possesses qualities peculiar which it can neither derive from nor impart to another order of life. It is distinct, separate, limited. Plant life is distinct from animal life, and is wholly destitute of power to beget animal life. It is true, there are some things in common between the two; some forces which work alike in each;

but the one has no power to originate the other. There are some plants, it is true, like insect-devouring plants, which seem to possess a degree of sensitiveness, a rude instinct, and ability to digest food, but all this is below and apart from what constitutes animal life. God has drawn an impassable barrier between plant and animal, with a thus-far-and-no-farther boundary of limitation.

Equally distinct and impassable is the line drawn between the physical and the intellectual. Intellect is no outgrowth of matter; it is no product of mere chemical changes in the material brain; for though it resides in the physical and works through it, controlling many of the functions of physical life, still it remains everlastingly true that intellect can only be derived from intellect. We see unmistakable indication of this in the daily manifestations of human life. An idiot may have a splendid physical organization, while life demonstrates that an intellectual child must have an intellectual parentage. All our great men spring from a markedly intellectual ancestry. Here the law of heredity comes in and has full play. The fruit garnered is the product of the seed sown. By no possibility can the physical beget the intellectual, though

it is the servant of the intellect in the uses and purposes of active life, and may greatly contribute to the efficiency of intellectual power. It occupies a realm of lower grade, and the unchangeable law is that the lower may serve, assist and administer to the higher, but may not invade the higher as a causative or originating force of life.

The like law of limitation applies to the intellectual and to the spiritual. By no possibility can intellect beget spirit, or intellectual create spiritual life. Spirit must receive from spirit. If, then, we are to have begotten a new spiritual life within us; if our spiritual foes are to be cast out and our spiritual friends brought in; if evil is to be eradicated and good enthroned, it must be done by some spiritual power or agency. As we have seen, neither the physical nor the intellectual can do it, because their work and power lie in lower realms. Neither can man's own spiritual nature do it, for this is in the bondage of evil, being the servant of sin and doing its bidding. If done at all, therefore, it must be done by spiritual forces and agencies outside of the individual himself. And this brings us directly to consider what forces and agencies are appointed for this work. That such forces and agencies

exist follows as a logical corollary from the intent and purpose of God in the creation of man. As the Westminster Catechism defines it, "man's chief end is to glorify God, and to enjoy Him forever." This chief end can not be attained unless man is brought to a perfect manhood, with attributes and characteristics in quality like unto those of God himself. Hence we have every reason to believe that all necessary powers and agencies for this work are provided. What are they?

First is the presence of God with the soul, at all times, in all places, under all circumstances. Never for a moment does He withdraw that presence. Never does He neglect or miss an opportunity to make His presence felt, or to impress the demands of His righteous law. Under the phase of the Holy Spirit, He flashes light down into the soul, revealing to it its condition, its need of reformation, its ultimate ruin as the servant of evil; or as Jesus stated it, reproving the soul "of sin, and of righteousness, and of a judgment to come." In addition to this are God's holy and heavenly messengers, sent out with messages of love and mercy, of reproof and entreaty, to "the heirs of life." And when these means have accomplished their purpose; when they have

produced a conviction of sinfulness and a longing for relief, then comes the Christ of God to enter into that soul and complete the work of salvation.

And just here we must pause for a brief explanation. Men admit the work of God as the Holy Spirit, convicting "the world of sin, and of righteousness, and of a judgment to come;" they stumble not at the idea of high and holy messengers sent of God to assist in training and developing human souls for eternity; but when we speak of salvation through the reception and work of the Christ of God in the soul, they hesitate and query and reject. Blinded by the mistiness of theological teachings, prejudiced by the illogical and, sometimes, unreasonable theories which have been promulgated, they are not in a condition to approach this subject dispassionately and to examine it calmly. And yet there is really no mystery about the Christ of God or about His work any more than there is about the Holy Spirit and His work. Both are simply and purely attitudes of God, adapted to the work to be done; and so we have the Father, the Son and the Holy Spirit in the fields of labor, but all the same in reality. We look upon this universe of worlds and behold amazing exhibitions of power and we call this power the pow-

er of God; we speak of Him as the Creator, the Upholder, the Sovereign, just as we find these attributes of His Character manifested; but no one dreams that in these terms we refer to distinct, separate divinities. So we speak of the love of God, the mercy of God, the wisdom of God, simply meaning that God manifests Himself in such acts and attitudes towards the children of men as these terms characterize. In like manner we speak of the Christ of God as that special manifestation of God in the soul of man, that divine union of God with man, that indwelling, conscious presence of God in the heart, which casts out all evil, brings in all good, purifies and sanctifies, and lifts man's spiritual nature up into the possession of that which is pure and heavenly. We call this manifestation of God in the work of man's salvation, the Christ of God, or the Christ, because the Scriptures give this designation; and we accept it all the more readily because Christ means "The Anointed," a befitting name to signify that anointing presence of God in the soul, by which the soul is healed from all disease of sin and endowed with the soundness of eternal life. Thus the term, Christ of God, or "the Christ," is relieved of all mystery, and stands for God in that grandest of all divine achievements, the lifting

of the human soul out of sin and suffering into holiness and the glory of eternal blessedness.

Thus we find that God Himself takes in charge this work of a perfected manhood. Where all other resources fail, He comes in with special adaption of His own power. Down into the darkness of man's sinful, spiritual nature He sends the light through the Holy Spirit. Through the polluted halls of the soul "dead in trespasses and sins," He walks as the Christ, scattering life and health, by driving out all that is evil and making possible the inbringing of all that is good. He saves most royally, and insures the requisite perfect manhood. If any ask why He does not prevent the entrance of sin and evil at the outset, we simply reply, the question is too deep for us. This much we do know: Infinite wisdom did not see best to do it. This much we believe: Whatever Infinite wisdom does is best. This much we find: It is only by an experience of sin and evil that we learn to appreciate righteousness and goodness. And so by God's method, when we attain the perfect manhood, it will be an intelligent manhood and appreciative; when we reach perfect happiness, it will be a thousand fold sweeter because we have known its opposite.

CHAPTER XI.

HOW ETERNAL LIFE IS COMMUNICATED TO MAN.

JOHN, the evangelist, is explicit as to whom the Christ was and is, and as to what He has done and will do. With reference to Him he introduces his record of the life and teachings of Jesus with these words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through Him. He was not the light, but came that he might bear witness of the light. The true light which lighteth every man was coming into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto

His own things, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." All this is said of the Christ of God before the manifestation of Himself in the person of Jesus. He was God, the maker of all things, the source of life, the light of men, but owing to the spiritual darkness which enveloped the race of mankind, men did not apprehend Him, and so "the world knew Him not." He came to His own, the very beings whom He had created and provided for, but these, with here and there an exception, did not receive Him; but to every one who did receive Him, "even to them who believe on His name" as God, He gave the right to become children of God. Hence from the very beginning He was in the world in the fullness of His saving power; but mankind did not apprehend Him; did not receive Him; were not enlightened and saved by Him; therefore, there was great need of a clearer manifestation of His presence; a definite and unmistakable revelation of His power to dwell in men and with men with

ability to save them from sin and all its consequence; an actual exhibition of the means and methods by which mankind can become spiritual sons and daughters of God and receive the crown of everlasting life. And so "the Word became flesh, and tabernacled among us, full of grace and truth."

Thus John, the evangelist, tells us who the Christ of God is, and for what purpose he was especially manifested in the person of Jesus. He is the light and life of the world, and through Him alone can eternal life be begotten in men, but owing to the spiritual darkness which has fallen upon the race through evil and its consequent sin, the race could not apprehend Him, therefore could not receive Him, therefore could not inherit eternal life, and consequently it became absolutely necessary in order that mankind might have the necessary spiritual light and knowledge, that He should reveal Himself and His work in and through a fleshly body. This would bring the important facts concerning Him down to that human level where humanity could apprehend and, to some extent, could comprehend; and, at the same time, make a manifestation so clear, so definite, so unmistakable that men blinded by sinfulness could not fail of seeing it. And

for this purpose Jesus was raised up under divine direction, and, at the proper time, "the Spirit of God descended upon him," and he went forth to exhibit a perfect manhood to the world; a manhood in which the human and the divine united and worked harmoniously together.

Thus the union of the Christ of God with Jesus shows us how a perfect human life is brought about, or the perfection of manhood attained, for each and for all who allow this union to take place. It is simply the Christ of God, the embodiment of light and life, entering consciously into union with the human soul, and abiding there forever. It was this union which changed Jesus into Jesus Christ, and enabled him to say truly: "I am the way, the truth, and the life:" for he was the expression and manifestation of these; and he could say farther with equal truthfulness: "No man cometh unto the Father, but by me;" for no man can come unto the Father, except in the precise way in which he came—through a union with the Christ of God. He was the embodiment of that union, and hence could say to Philip: "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself, but

the Father abiding in me doeth His works.” This gives the key to a correct understanding of the multiplied expressions of Christ wherein He declares that through Him life comes to mankind. “I am come that they might have life;” “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live again; and whosoever liveth and believeth in me shall never die;” for whosoever truly believeth in Him will be thereby led to become partaker of the same life He is living; and, therefore He could truly say: “I am the bread of life; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world;” for He was the true manifestation and expression of that life, which men could see and could apprehend, and thereby be induced to seek it, and thus this life could be made practically communicable to those “dead in trespasses and sins.”

Thus we learn how eternal life is communicated unto men. The Christ of God enters into union with the soul and abides there. Paul clearly recognized this fact when, speaking of himself, he said “Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God.” Writing to the

Corinthians he asked: "Know ye not as to your own selves that Christ is in you?" He also wrote to the Romans: "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his spirit that dwelleth in you." It will be noticed that Paul used the terms, "Spirit of God" and "Spirit of Christ" interchangeably as meaning precisely the same thing; that is, as the divine Spirit which unites with and dwells in the human soul; and the highest wish he had for the Ephesians was that "Christ may dwell in them." And so Jesus Christ says of Himself and His disciples, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for apart from me ye can do nothing." And again: "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him;" and yet again: "At that

day shall ye know that I am in the Father and ye in me, and I in you;" "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are—I in them, and Thou in me, that they may be made perfect in one."

Thus we are scripturally taught that spiritual life, in its highest and truest sense, is begotten within us by the union of the Christ of God with our souls, as an indwelling, conscious presence; and this scriptural view is undoubtedly the true one. As already stated, a soul in bondage to sin and in love with that bondage would never purify itself. Neither can the intellectual or physical reach up into the spirit realm to do that work. The only possible hope of release from the bondage of sin, and of evil being cast out, is through the introduction of good with power to expel the evil; and this hope finds its realization in the mission of the Christ. He comes the embodiment and essence of all good, with all spiritual power at His command. As such He unites spiritually with the human soul, becomes a conscious presence there, and by the very law of opposites, where He is evil can not be. Hence His indwelling must expel all evil. When this union takes place in any human soul it is to become, and

does become, sooner or later, so perfect and complete that the human and the divine blend into one. Hence Paul could affirm that "if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." A new element of power and of life has entered into him; a new combination has been made; the Christ has united with his soul and become an abiding, consciously-felt presence there; he has been changed from a mere man into a Christ-man. Henceforth he lives not by himself alone, but with the Christ living consciously in him. He lives no longer under the sway of evil, but from the inspiration of good. His spiritual nature is opened up to pure and heavenly influences. He is put in communication with God and lives consciously in His presence. He no longer seeks his daily bread from earth and the things of earth alone, but feeds on spiritual food. His life is no longer narrowed by time, but is broadened out into eternity. It ceases to be finite and stretches out toward the infinite. It becomes immortal because it has received into it the Christ element which is immortal. And thus become verified the words of the Christ: "Whosoever liveth and believeth in me shall never die." With the Christ in us we do in-

deed become "new creatures;" old things do truly pass away; all things do become new, even to the extent of oneness with God and the certainty of eternal life.

Just here springs up a host of questions of which there are many we can not answer. How does the Christ of God enter into the soul? How does He unite with the natural powers of man? How does He cleanse, purify and sanctify the affections? How, in short, does He change the natural man into the Christ-man? Even Jesus did not attempt to answer such questions as these. Nicodemus went to him with precisely these questions and returned no wiser on these points. Where the Great Teacher was silent we may well be expected to be silent. Nor is the answer to these questions of any real practical value to us, for it is not at all essential in our reception of eternal life. Many things we accept and enjoy, of which questions may be asked beyond our capability of answer. How the food we eat is separated, fitted and fashioned into brain, nerve, bone, sinew and muscle is far from being plain to us. We simply know the fact without understanding the process beyond the few hints given us by chemistry; but we keep on eating. The facts are a sufficient

basis for our continued action in supplying the body with food. But the fact that food does build up the various and diverse parts of the body is no more clearly proved than is that other fact of a "new life" begotten of the Christ in the soul. If we reject the one, we may as reasonably reject the other. Daily life is full of questions we can not answer; but as reasonable beings we go on acting upon the verity of the unexplained facts. We eat for what we know food does for us, though we can not explain the process of its doing. We sow our grain because we know it will produce a harvest, though the process of its growth is beyond our solution. Why should we not accept spiritual communion with God and eternal life at the hands of His Christ? Thousands have accepted, and found a new life; new in tastes, purposes, desires and aims; nor did the change through which they passed prove to be of a temporary nature. It was abiding, growing more and more marked until lost sight of in death. It made the life pure, lovable and joyous, and down into the valley of death they passed with a shout of triumph. And this life the Christ of God stands ready to give unto all.

CHAPTER XII.

THE PROCESS OF DEVELOPING SPIRITUAL LIFE.

HERE is a special limitation to human knowledge beyond which we can not pass. At least, this is true in this life. Science can not tell us what life is in its essence, whence it came, how it builds up physical structure, or how it animates matter; and yet we believe in it because we see its manifestations. Indeed, on all questions science is forced into silence the moment you press it with inquiries about the essence and inner nature of things. Science knows and treats of nothing aside from manifestations, deals only with phenomena, attempts to explain nothing beyond that, puts its definitions in terms of action and qualities, and does this in accordance with the fact, revealed in the Scriptures centuries ago, that "the secret things belong unto the Lord our God, but those things which are revealed (manifested) belong unto us and to our children forever." That is, we can know the manifestation, but

not the secret cause back of it; but we can know all that is of practical value to us, and therewith may well be content. Hence, the fact that we can not answer all the questions that may be asked concerning the constitution, causative forces, and secret process of spiritual life, ought not to be surprising. It is in exact accord with our power to know other things. We can not explain all that is involved in the growth of a blade of grass, or in the blossoming of a flower; neither can we explain all that is involved in the institution, development and perfection of spiritual life in the soul; but we can come as near to it in the one case as we can in the other. In both we can learn all that is of practical value to us. Millions of men and women have testified out of their own personal experience of the ingeneration of spiritual life through the incoming and indwelling of the Christ of God in their souls. Their testimony stands on record, verified by their life and character. Millions more are giving like testimony to-day, and substantiating that testimony by living proof. This is ample, convincing, decisive.

There are certain facts concerning the in-generation and development of this spiritual life worthy of special notice. The first is that

the beginning of spiritual life in the human soul is instantaneous. As the blind man restored to sight, as recorded in the Bible, could only say, "whereas I was blind, now I see," so the soul, brought into the possession of spiritual and eternal life, can only say, "whereas I was dead in trespasses and sins, now I live in purity and righteousness." The process leading up to the critical point of the reception of the Christ may be long and varied; but when the Christ enters, He enters at once, in all the plenitude of His power, and the powers of evil depart instantly. The Royal Master comes in and assumes sway; the life eternal is implanted and the heart's allegiance to God assured; but the work of purification, of sanctification, of bringing forth virtues and graces, of adjusting the physical and mental into harmony with pure spirituality, of building up the whole man in righteousness and holiness, of fitting the soul for the attributes of heaven here and the enjoyment of heaven hereafter, is carried on gradually through a process of elimination and of development. Here, as elsewhere, the law of cause and effect operates; the process of completion requires time; no overleaping is allowed; step by step through eradication, implanting, growth, development,

the work is carried forward, thus realizing the figure of Scripture, on this very point, which is, "First the blade, then the ear, then the full corn in the ear."

Now, this gradual unfolding and reaching out of spiritual life toward perfection does not arise from any lack of power on the part of the indwelling Christ, nor because He has not taken real possession, but because He always works according to the established law of God and does his work once for all. Passions are to be subdued, propensities restrained, tastes corrected, desires purified, the whole being elevated and fitted for spirit uses. This is a work of time and care; such as even divine power can not do instantly; for the entire man must be brought into subjection to the will of God. This will of God is very comprehensive. It covers thought, word, act, desire and feeling. Paul understood this when he wrote to the Corinthians: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." He rightly makes the will of God bear upon all that concerns our humanity, even the most ordinary acts of life; for it relates to our physical, mental, spiritual, moral, social, political, financial, public and private conduct. To fit a soul just resurrected from the death of

"trespasses and sins," to obey this will is no task of a moment. And then, too, this obedience must be genuine, a whole-souled obedience. It must find its root in love to God and love to man; in a loving desire to do the will of God everywhere and at all times. It must be such an obedience as Jesus manifested; an obedience characterized by spontaneity and an absorbing devotion; and all this is to be brought about without violence to any law of our nature. And so, though the Christ be in the soul in all the plentitude of His power, there as a Royal Master, still He works under the limitations of human environments and brings His work on toward completion by gradual processes.

We are not, therefore, to expect or to look for perfection at once. The unfolding and building of a true life is a work requiring time. During the process, many crudities will appear in the personal character, occasional outcropping of old dispositions and inherited tendencies, outbursts of old passions now and then, all growing less until the whole man is subdued unto righteousness. And so one may be only in the process of attaining to a true manhood, and may, at a given time, have much of defect still lingering in him, but if he is in

the process of making, the final accomplishment is certain. What the Christ undertakes will be accomplished.

We have an example of a perfect human life: that of Jesus. He met and fulfilled all the requirements of the law of righteousness, lived the embodiment of all the virtues and the graces, and was without sin. His perfectness was not the outcome of his human nature alone; it was the result of union existing between him and the Christ of God. He expressly stated that he could do nothing of himself alone; but acted and spoke as the divine spirit within dictated. Being at one with God and filled with the spirit and essence of all good, temptation had no power over him, because there was no point of weakness in his character. As already stated, evil can come in only when and where good is absent, and, as he was permeated with good, evil found in him no vacant place to occupy. As he said of himself: "The prince of this world cometh and hath nothing in me." He was made proof against evil by being full of good. His sole purpose, his chief delight, was to do the will of God. So absorbed was he in this that he said to his disciples, on one occasion,

"my meat is to do the will of Him that sent me and to finish His work."

Now, this life of Jesus is not one beyond the reach of others. It is a type, a pattern, to be copied; an inspiration to all mankind; an example to be followed by all who desire to become truly children of God. Of this fact Jesus himself took cognizance when he said: "Follow me." Paul also recognized it when he wrote of Him to the Romans as "the first born among many brethren;" and again to the Hebrews: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering; for both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren." John also sets his testimony to this oneness of Jesus with us by saying, "we shall be like him," while Jesus settles the whole question in his prayer for those who believe in him: "That they may all be one: even as Thou, Father, art in me, and I in Thee, that they also may be in us."

We become children of God through His Christ entering our hearts and abiding there.

We are thus filled with the spirit and essence of all good and no place is left for evil. The Christ within us imparts enlightenment, power and a desire to do the will of God, in cultivating the virtue and grace of purity, and in working righteousness; or as Paul states it, in attaining "unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This will lead to an absorbing desire to do the divine will and eventuate in that acme of consecration, spoken of by Paul, in which whatever we do, "we shall do it to the glory of God," and find our life following the same pathway trod by Jesus.

It will be well for us, just here, to consider obedience. One may obey through fear of consequences; another selfishly for the good it will bring; still another from a stern sense of duty; but neither reaches the height of that obedience which flows from the heart as naturally as the stream from the fountain, or as unselfishly as the flower blossoms under stimulus of sun and shower. Any kind of obedience will receive its reward in so far as it meets the demands of the law; but that obedience alone which flows out of a heart lovingly loyal to truth and righteousness will bring the highest

good. It is better for the world that men should keep God's law through fear or from selfishness than not to keep it at all; there is something grand and noble in holding one's self rigidly to the right from a sense of duty; but these are below, vastly below, that obedience to the will of God which characterized Jesus, and which he sought to beget within his disciples: an obedience full of spontaneity and of delight growing out of love for the Law-giver and a loving acquiescence in the spirit and purpose of the law itself. This kind of obedience can only be felt in and flow from the heart in which the Christ dwells, an abiding inspiration.

That this kind of obedience is essential to our becoming truly developed as sons and daughters of God is both Scriptural and logical. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" and this "will" can not be loyally, truly done, unless it is done with the whole heart. But this perfect obedience is no sudden growth, no instantaneous development; it is the outcome of a gradual assimilation of the characteristic of Jesus, who likened the process unto leaven

working in meal, and to the growth of a grain of mustard seed. Nor is there any need of suddenness in the process of our perfection; for there is all of time and all of eternity for its completion. It is sufficient to know that the work begun is sure of completion, and that the chief point of our anxiety is to see that it is begun.

CHAPTER XIII.

WHAT CONSTITUTES ETERNAL LIFE.

WE have spoken of the spiritual life begotten by the union of the Christ of God with the human soul, and now proceed to inquire how that spiritual life produces eternal life; for eternal life, we are told, is the gift of God through the Christ. What, then, is eternal life and how is it brought about? Jesus said: "This is life eternal—that they might know Thee, the true God, and Jesus Christ whom Thou hast sent." And again: "My sheep hear my voice, and I know them, and they follow me; and I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Paul said: "The gift of God is eternal life through Jesus Christ our Lord." Eternal life, therefore, means eternal existence, and is brought about by the Christ of God. Nor is there anything unscientific in this eternal life, nor in the method by which it is brought about. On the other hand, science has lately laid an ample foundation for

it, and given us the key to all the seeming mysteries. Mr. Herbert Spencer, than whom no man stands higher in matters appertaining to biology, has analysed, with minute care, the relations of environment to life, and conclusively shows that life continues according as it keeps in adjustment to its environments. This adjustment is what determines the length of life. As for instance, man is in direct contact with earth and air; touched by the forces of nature; surrounded by beast, bird, insect and humanity: subject to atmospheric changes; nourished by food and drink; affected by the various incidents connected with his daily life; all of which act and re-act upon him. In biological language, so long as he can keep in adjusted correspondence with these environments, he lives; that is, so long as he can keep up such adjustment as to make all these work for his good, or contribute to his health and strength, his life will continue; but when he falls out of this adjusted correspondence, that is, fails to keep himself in living harmony with these environments, he dies. Hence Mr. Spencer's definition of life is, "The continuous adjustment of internal relations to external relations," or, "continuous correspondence with environments." According to this defi-

nition, therefore, life is kept in existence so long as it can make its environments contribute to its support; but when it fails to do this, loss of power, either by accident, disease or old age, is the consequence and death the final result.

It is well to notice here that the science of biology tells us that the higher the order of organism in which life resides, the more complex its parts and the more outreaching its grasp of power, the longer will that life continue. This fact is abundantly verified by the study of animal structure. The simplest organism is found among animalcules and the animating life continues from a few hours to a few days. Ascending to more definite and complex structures we find the length of life correspondingly increasing, until it culminates in the order of mammals. The reason for this is, that with increased perfection of organic structure there is corresponding increase in the power of adjustment to the changes of environment. With the advent of intellect this power of adjustment culminates, finding its highest development in the highest order of intelligence. Hence with a sufficiently high order of intelligence we can easily suppose a continuous adjustment for-

ever, or an eternal correspondence with environments. Speaking on this point Mr. Spencer says: "Perfect correspondence would be perfect life; and were there no changes in the environments but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which to meet them, there would be eternal existence and eternal knowledge," or eternal life. In order, therefore, to live forever it is only necessary for us to have the power and the wisdom with which to keep up our adjustment with our environments forever. This is the testimony of science, which corroborates the testimony of Jesus who said: "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." And again: "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Life eternal is to know God; to abide with God is to be in correspondence with Him; to correspond with God is to correspond with a perfect and unchanging environment; therefore, when man attains unto this knowledge of and correspondence with God, by the very nature and conditions of his relations, he must live for-

ever; for here is adjustment to eternal existence and eternal knowledge.

How, then, are we brought into this knowledge of and correspondence with God? The answer is to be found in the teachings of Jesus and the work of the Christ of God dwelling in him. By nature man is possessed of that only which he received from his ancestors, and, by the law of heredity, is abnormal in tastes, appetites, desires or propensities, and, therefore, out of harmony or correspondence with his environments. Especially is this true of him morally and spiritually. Entangled in the meshes of sin and transgressions, by a strange but inborn tendency he goes forth sowing evil and reaping a harvest of disease and pain. Out of harmony, more or less, with his environments, and unable to adjust himself to their changes, the very things which ought to work for his good become destructive to life and the sure allies of death. He is thus constantly subject to disease and liable, at any moment, to drop out of existence. And this is true of him physically, intellectually and spiritually: for "the wages of sin is death," and he is a sinner. He violates the law of his being, more or less, in each department of his nature, and the violated law can only bring ruin and destruc-

tion. The only possible way of escape for him is through a radical transformation, which shall bring him to a normal condition and put him in correspondence with his environments. And this is precisely the work of the Christ of God. He comes into union with the human soul to correct its tastes, appetites, passions, desires and propensities; He cleanses, purifies and sanctifies the affections; He uproots evil within and sows the seed of every grace and virtue; He brings the whole being into harmony with God and with God's law; in short, He adjusts the man to his surroundings, puts him into correspondence with his environments, morally and spiritually; and thus He brings about the very conditions of true and continued living. And so in union with the Christ is true life restored to him who out of the Christ was in the throes of death; and so long as this union exists man must live, because in him the conditions of life will be fulfilled.

But it may be objected that all men do die, physically at least, whereas this theory ought to make them live forever. This objection is more specious than real. The Christ will not abrogate or over-ride any of God's laws in anything He may do; and it is a law of God that

crude matter shall only temporarily be used in living organism. After having served its purpose and done its work in an organism, it must be disintegrated and go back into the laboratory of earth. This law is universal, applying equally to plant and animal structure. Hence on earth all plants and animals die. Their physical bodies go back to earth from which they were taken. In organization, matter quickly exhausts its power of usefulness and is then thrown off. This is especially true of the human body, where this process of using up and throwing off is constantly going on. Physiology tells that once in seven years the entire structure of our body is made over anew. Some parts are renewed every few days; other parts take months for the change; other parts still require years for the work of renewal; the time for each depending upon the intensity of action to which the part is subjected; and this goes on until even the power of reconstruction is exhausted by years and death then ensues. Hence physical death is inevitable. If we do not die, by disease or accident, we must die with old age. Physically we are children of earth and must return to her bosom. This is the universal law; and hence, life could not be continued in these physical bodies without re-

versal of one of God's established laws. The Christ of God is not sent for any such work of reversal. His work is in harmony with law, "one jot or tittle" of which can not fail, but all must be rigidly and exactly fulfilled. But out of this law of decay, we shall find farther on, a most wonderful provision for the necessities of eternal life.

Another fact is worthy of consideration; and that is, this earth itself is growing old; its life qualities are waning; and, as naturalists affirm, the hour will strike on the clock of time when earth itself shall be locked in the silence of death, or fall into the sun and be consumed. Peter, in his epistle, speaking of the earth's future, says: "The heavens and earth which now are—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" for, "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Thus both science and revelation agree in declaring that matter in organism, whether in the earth's structure or on its bosom, is temporary and not designed for eternal uses. Hence earth is not capable of

furnishing an eternal abode for man, and, as these gross physical bodies are only fitted for earth, the time would come, even if we were to live on here, when these bodies would be useless. We are not, therefore, to expect eternal existence on earth nor in these gross bodies which are "of the earth earthy;" but it is more than possible that in this gross matter adhere qualities or elements which are eternal, out of which physical bodies may be constructed for us possessing all the requisites for an eternal existence. It may be possible also that this construction is now going on daily within us, according to a law of divine chemistry of which we know little. We know that matter can be refined and purified until it reaches a point of incorruptibility; and that at this point it attains such a degree of tenuity as to escape cognizance by any of our present senses. We know also that this process of bringing matter into organism in connection with life is a refining process, or rather an eliminating process by which out of crude matter is eliminated that which is needed for the higher orders and uses of life. This is the law by which food is prepared for mankind; crude matter made to pass through successive changes until it becomes adapted to building

bone and sinew, and the more delicate structures of tissues, nerves and brain. These facts fully warrant us in the belief that like provisions are made for our spiritual bodies. Matter refined to the point of incorruptibility will meet all the requirements of the case; for bodies made out of this material would be as subtle as ether, as penetrating as attraction, and as imperishable as divine wisdom and skill could make. And Paul assures us that we are to have such bodies, incorruptible and immortal, which can come into correspondence with things everlasting and, therefore, can exist forever.

CHAPTER XIV.

HOW ETERNAL EXISTENCE IS MADE A FACT.

"**H**IIS is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." To know God, as here meant, is to be in correspondence with Him, as an environment, or as the Scriptures put it, "in Him to live and move and have our being." If we are thus in correspondence with God as an environment we shall be in correspondence with an environment that is eternal and unchangeable—"the same to-day, yesterday and forever." This would require on our part the quality of everlastingness; for it is a law of nature that like only can correspond with like; that is, mind only can correspond with mind, spirit with spirit, and matter with matter. Hence that which corresponds with that which is eternal must possess qualities of the eternal, and be, therefore, everlasting.

Let us apply this principle to the inheritance of everlasting life. If we are to be brought into correspondence with God, or to be enabled to apprehend Him, we must have within us an element of the divine as a medium through which this correspondence and apprehension can take place: By nature we are lacking in this necessary medium of communication; or as Paul wrote to the Corinthians: "The natural man receiveth not the things of the Spirit of God; and he can not know them, because they are spiritually examined," or only ascertainable through the spirit, the very part which is blinded and fettered by sin in the natural man. Hence the mission of the Christ. He enters into union with the human soul, becomes to it this divine element, and thus enables it to enter into correspondence with God. And then, as this Christ of God is everlasting, when He enters into union with the human soul, joined in an inseparable and enduring bond with it, He becomes to that soul the element of everlastingness and lifts it to the plane of the eternal. As He said to the disciples of Jesus, those into whom He had thus entered: "Because I live, ye shall live also;" and logically we may regard Him as adding: "So long as I live, ye shall live also." Paul under-

standing this truth wrote to the Corinthians: "In the Christ shall all be made alive."

Thus through the Christ dwelling in us we are enabled to know God; therefore, to correspond with God; therefore, to attain unto the condition of eternal life. And this correspondence with God is to be full and complete, as Jesus prayed for those who should believe in him: "Sanctify them through thy truth—that they may all be one, even as Thou, Father, art in me, and I in Thee, that they also may be in us." This would make the correspondence of these disciples with God absolutely perfect, complete, eternal, and thus fulfill, to the very letter, Mr. Herbert Spencer's definition of eternal life, viz: "Were there no changes in the environments but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge;" for they would be in correspondence with unchangeable environment on the outside and assisted by an omnipotent adjuster on the inside; and hence there would be no changes in environments that could not be met, nor any failure in efficiency with which to meet them.

Thus in the light of science there is nothing unreasonable in the Christian's hope of eternal life. Indeed, that hope, according to Mr. Spencer, becomes a certainty; for the Christ of God which enters into union with the soul and abides there, is eternal and eternally in correspondence with the Father, and hence will keep the soul eternally in correspondence with God, and thus fulfill all the requirements of Mr. Spencer's definition of eternal life. No wonder, therefore, that Paul triumphantly asked: "Who shall separate us from the love of the Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." That is, there is nothing above or below, in the flesh or out of it, in this world or in the next, that can interrupt or destroy this correspondence of the soul with God through the Christ. Hence Paul could well shout, and every one who has become a son or daughter of God by

heart-union with the Christ, may join with him: "Death is swallowed up in victory. O grave, where is thy victory! O death, where is thy sting! The sting of death is sin; and the power of sin is the law ; but thanks to God which giveth us the victory through our Lord, Jesus Christ."

Objection to this theory of eternal life may be made on the ground that it is speculative and without positive proof; that it deals with that which is spiritual, intangible and unseen; and, therefore, that it carries with it no reliable data or authority which the scientist is bound to respect. To those making this objection the declarations of Scripture would carry no weight, because what the Scriptures assert is the very thing which they deny and for which they demand positive proof. To convince such, therefore, we must go outside of Scripture, and seek for proof that conforms to scientific methods of reasoning. Can such proof be found? At least, is there proof bearing sufficient of this scientific character to warrant mankind in hanging a hopeful belief thereon? If we cannot find positive proof, perhaps we can find proof bearing sufficient of moral certainty to produce conviction of the reality of eternal life through the Christ.

At first thought, this theory of eternal life would seem to take us out of the sphere of the natural up into that of the supernatural, of which we can know nothing certainly nor predicate anything definitely; but on closer examination we find it not so; for the life eternal which comes to us through the Christ is in the realm of the natural. Nature is what God has established in His universe of matter, mind and spirit; and every law that rules and operates in either of these is a natural law. In fact, there is nothing supernatural only as it is viewed relatively. The realm of the spiritual is as natural as the realm of the material; and the laws which rule in the one are as natural as those which rule in the other; for it takes the entire universe of God, embracing the seen and the unseen, the tangible and the intangible, to constitute the totality of nature. But in this totality are grades of qualities, characteristics and attributes. As one grade is higher and superior to another it is usually said to be supernatural to it; but this supernaturality is that of relativity. In this sense mind is supernatural to matter, plant to mineral, mineral to uncrystalized dirt, and spirit to both mind and matter. All these are within the realm of nature as a totality, though sepa-

rated from each other by distinct and unchanging lines of demarkation. Each has a subrealm of its own, in which it is superior to all below it, and inferior to all above it. By no possibility can the lower push itself up into the realms of the higher, but the higher can reach down and lift up the lower into its own realm for purposes of use. Thus the mineral has no power to change itself into a plant, but plant life can reach down, seize upon mineral substance and incorporate it into plant organism. By this means mineral substance which has no power in and of itself to come into correspondence with organic life, can be lifted into such correspondence; and thus the mineral is put into environments which it did not have before and never could have had in and of itself alone. But in doing this no natural law is violated; no principle of nature trampled upon, for all this is done in strict accordance with natural law. Such lifting processes are common occurrences in this world; in fact, appear in all organized life where matter is used for organism; and the same process of lifting and of appropriating undoubtedly runs through all the realms of life. We know it takes place in animal as well as in plant life, and have every reason to believe it

extends up to spirit life also. Paul asserts that it does, as appears in his masterly argument on the resurrection, and all the sacred writers fully accord with him in the recognition of this truth.

Here, then, we find a basis of moral certainty upon which to rest our theory of eternal life. The Christ of God lifts the entire man up to the plane of the eternal and puts him in correspondence with eternal things. Occupying the supreme realm of nature, He is superior to all others and can lift them into such uses as His wisdom and mercy may deem best; and His best thought for us is eternal life; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." Nor in this is there anything contradictory to the teachings of science; for life force seizes upon the mineral and lifts it up into correspondence with organic life; the Christ enters into union with the human soul and lifts it into correspondence with God and things eternal; if the one is admitted to be scientific, there is no possible reason for calling the other unscientific. In the one there is as much of mystery as in the other. Both are done by the established law of God.

As we fully believe in the one so may we fully believe in the other, and adopt the words of Paul, with a slight change: "For this cause I bow my knees unto the Father, from whom every family in heaven and in earth is named, that He would grant us, according to the riches of His glory, that we may be strengthened with power through His Spirit in the inward man; that the Christ may dwell in our hearts through faith; to the end that we, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of the Christ which passeth knowledge that we may be filled unto all the fullness of God."

CHAPTER XV.

WHY THESE PRESENT BODIES CAN NOT BE IMMORTAL.

MAN is triune, a combination of the physical, the intellectual, and the spiritual, though each of these has its separate, distinct, sharply-defined realm. The order of ascent is from the physical to the intellectual, then to the spiritual, and each higher may be said to be supernatural to the lower ; for while the lower is utterly incapable of pushing itself up into the higher, the higher has power to reach down into the lower, seize upon its constituent elements and lift them up into organisms which the higher needs for its purposes. This is the law of union between the higher and the lower; the law by which the trinity of our being is rendered possible; intellect lifting up and controlling matter, and spirit lifting up and controlling both. By this law, when the Christ of God, with the essence and power of eternal life, enters the human soul and adds His efficiency to the ordinary

spiritual power of the man, it becomes possible for the entire man to be lifted into an organism fitted for the spirit realm of eternal life. Indeed, this must be done if the Christ is to dwell in that heart forever. And then we are to bear in mind that the continuance of an organism depends upon the higher which constituted it; that it is only a servant to do the will of its maker; and hence that so long as the higher power can or does hold its grip upon the organism it has constituted, so long that organism will continue to exist. Apply this fact to the case in hand, and we find that as the Christ of God is eternal, possessed with the attributes of omniscience and omnipotence, He can hold an eternal and all-powerful grip upon the triune being, the human soul which He has entered and is fitting for the spirit life; and that thus the eternal existence of that soul is assured. And all this is done without any violence to natural law, or any stepping aside from scientific methods, or any operation beyond the reach of scientific belief.

It must be admitted that there are some things—many things—concerning this fitting of our triune being for an immortal existence which we can not explain; but this is no reason why we should reject the fact. All around us,

in plant and animal organism, are many things we can not explain, but we accept them nevertheless. Our knowledge is limited to facts, and therewith we must be content. The moment we go out to inquire into the whys and wherefores and hows of God's operation in nature, we enter the region of mystery and find our way effectually closed up. Our keenest research can not penetrate beyond phenomena, and the field of our knowledge is limited to manifestation. All our scientific definitions are in terms of manifestation. They tell what a force, power or principle does, not what it is in itself, aside from action; of its operations and not of its essence. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law," wrote the inspired penman thousands of years ago; and the limit of human knowledge has not changed one iota since that day. By the phenomena of manifestation we learn of the forces, principles and laws of nature, and in no other way. So, by the phenomena of manifestation we learn what the Christ does for and in the human soul. This knowledge may suffice; it is all that can be of any practical benefit to us; it is as much as we

are permitted to know of anything with which we come in contact; it answers and fully meets all the demands of our necessities.

Here, then, we may rest our belief in eternal life; it is as reasonable and as clearly within the limits of scientific belief as any fact in nature. Nay more: the very process of fitting man for eternal existence conforms to all the demands of scientific method. It is all natural, and only relatively supernatural, just as the organization of a plant is natural, though relatively the plant life is supernatural to the mineral substance it incorporates in its organism. Nature is comprehensive. It reaches from the smallest dust of matter up to the grandest creation of God. It embraces the universe and all there is in it. All is one harmony, one unbroken chain of link in link, one sublime cosmos; and yet we must remember that this cosmos is arranged on an ascending scale of realm above realm, distinct and yet united for a purpose; that one realm is superior to and, therefore, may be said to be supernatural to another; and that the scientist becomes unscientific when he attempts to limit the operations of the higher by the laws of the lower, or to define spirit in terms of matter. Each realm has its own laws; and while it is true

that a similarity characterizes the laws in all realms, so that the lower may be called a prototype of the higher, the prototype is only a dim foreshadowing and vastly below that which it foreshadows. A taper may prototype the sun, but he would show himself a simpleton who should insist on limiting all possible force of the sun by that of the taper.

Just here this inquiry may arise: If the higher can lift up the lower and incorporate that lower into an organism with itself; if the continuance of the organism thus constructed depends upon the higher and not upon the lower, and if the Christ of God comes into the human soul in the fulness of divine power and imparts unto that soul eternal life, by lifting body, mind and spirit into an eternal organism, why does not this render man immortal in this earth-life and prevent that process of disintegration and decay which we call, death? The answer of this is two-fold. First, the Christ does not and will not over-ride a law established by divine wisdom. He works to fulfill law, not to destroy it, and the law for all organism created out of crude matter is eventual disintegration and decay. Hence He could not cause these present bodies of ours to live forever without doing violence

to established law. Nay more: He could not lift these present bodies into immortal life without violating the very conditions of everlasting life; for everlasting existence can be possible only through an everlasting correspondence with everlasting things; but these gross bodies of ours are made for correspondence with things subject to change and decay. Physically we are composed of gross matter lifted into organism by the force of animal life, and this organism is designed to correspond with the gross matter of earth, with which we have much to do while here in the flesh. Here our environments are of the earth earthy, and our bodies are constantly undergoing change. Every breath, every pulse-beat, every thought uses up a portion of bodily matter, which must be supplied again; and one of the chief occupations of bodily force is to cast out the worn-out particles of matter and to bring in new and fresh matter to make good the waste. Thus physically we are dying and living anew at every moment of our earthly existence. If at any point of our earthly career, the dying exceeds the living supply, we begin to sink toward the tomb; and when the excess of dying becomes sufficiently great life on earth ceases, and “dust to dust” is the sen-

tence pronounced upon these physical structures.

Physical life and death, therefore, on earth are a mere matter of waste and supply; and since the supply comes from the changing, uncertain matter of earth, physical life itself is uncertain. Famine, war, pestilence, accident, disease may cut it off; or, if we escape all these, and could thus insure for us unnumbered years on earth, there till remains the probability that earth itself will eventually become uninhabitable. Scientists tell us that this will most certainly be the case, unless the earth falls into the sun and is consumed. But aside from this contingency, careful inspection can not fail in convincing us that these bodies, in their present condition, were not designed even for prolonged existence on earth. They bear too strongly the impress of the law of this world which is, first life, then death, for all material structures. Nowhere do we get even a hint of everlastingness in gross material forms. Wherever they appear, at once is seen the contest between life and death, with the certainty that the latter will win the final victory.

This leads us to consider the second reason why the gift of eternal life through the Christ

in the soul does not impart unending existence to these bodies of ours, here on this earth. It is that to live forever, as we have seen, is to be in correspondence with eternal things; and eternal things are spiritual, chief of which is God Himself. No organism, therefore, can exist forever unless thoroughly and fully spiritualized; that is, made fit for spirit uses. Hence in order to live forever in our triune being we must be adapted, body, mind and spirit to spirit uses, and it needs no argument to show that our present bodies have not this adaptation. They are adapted to earth, to gross material environments, and not to the spirit world and spiritual environments. If we could take them with us into the spirit realm they would be worse than useless, a clog and a burden. They are designed for time and not for eternity. Having served their purpose we shall want them no longer, and rejoice to be rid of them. They are like our houses, implements of labor and household comforts which are very essential in this life, but which no one expects to carry with him into the other life. Even in this life we are, more or less, weighted down with the burdens of flesh, circumscribed and fettered by the limitations of gross matter, filled with desires we can not

gratify, tormented with aspirations we can not realize, swept by temptations we can not resist, disappointed, chaffed, annoyed, overwhelmed and bereaved,—at best, living only cramped, repressed, dwarfed lives. Why should we desire to continue all this if there is something better awaiting? Why stay in the flesh if out of it there is freedom and progress and development immeasurably beyond what this fleshly life can give?

CHAPTER XVI.

THE GROWTH OF A PERFECT MANHOOD.

WHILE it is true that these grosser bodies which are of the earth earthy, are not immortal and were never designed to be, yet it is also true that out of these bodies will be gathered the material, refined and purified, of which immortal bodies for us will be made. Matter in its essence is eternal; matter refined and purified is incorruptible; hence bodies composed of matter refined and purified will possess all the essentials for immortality. They can be put in correspondence with things which are eternal, and thus enter upon an eternity of existence. And this is what Paul set forth in his wonderful discussion of death and the resurrection, in his epistle to the Corinthians. He asked, "How are the dead raised, and with what manner of body do they come?" The answer he gives is worthy of special study: "That which thou thyself sowest is not quickened except it die; and that which thou sowest, thou sowest not

the body that shall be, but a bare grain, it may chance of wheat or of some other kind; but God giveth it a body, even as it pleased Him, and to each seed a body of its own." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body." "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; the second man is of heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

In all this, Paul clearly indicates that this life physically as well as spiritually is the seed time for the life to come. Physically it gathers up and prepares the material for the body we are to have hereafter, so that as surely as we have borne bodies fitted for earth, we shall also bear bodies fitted for heaven. In accordance with this fact, and of bodily presence in the spirit world, Jesus said unto his disciples: "In my Father's house are many

mansions; if it were not so, I would have told you; for I go to prepare a place for you;" and all the teachings of the Great Master were in harmony with this. We are to be in the other life with bodily presence, still united to mind and spirit. And when we enter into these mansions, an immortal trinity, we shall begin to understand more fully what Paul meant when he broke forth in rhapsody over the things which God hath in reserve for those who love Him, saying: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."

Thus we find sufficient reason why we are to inhabit these grosser bodies of earth only temporarily, and sufficient evidence to believe that out of these gross bodies, refined and purified bodies will be evolved, for the uses of spirit life, capable of corresponding with eternal things and fitted for an eternal existence. The trinity of this life will continue in the life to come, and the only changes in that eternal existence will be toward perfection. Be it understood, however, that we are here speaking of those who inherit eternal life through the Christ of God. Of those who do not thus

inherit eternal life will be spoken in a subsequent chapter.

The culmination of eternal life must be perfection; but we have no reason to expect that any will reach perfection at once or suddenly, either in this life or in the life to come. Such is not the method of nature or of grace. Life everywhere begins comparatively small and goes forward into development of strength and power by the law of progress. Jesus likened it to the growth of a mustard seed outwardly and to the working of leaven in meal inwardly. It is true that when the Christ enters into union with the human soul to lift that soul into correspondence with God and things eternal, and thereby into eternal life, He enters in the plentitude of his power; but He works in obedience to law. He finds that soul impure, with base desires, riotous passions, wilful propensities, unholy appetites and a long list of wrong things to be righted, of bad habits to be corrected, of evil tendencies to be eradicated, before that soul can be put into full, complete, uninterrupted correspondence with the eternal purities of God and His kingdom; but without this correspondence eternal existence is impossible. Hence here is an essential work to be done; a work which can not be done

in a day, or a year, and sometimes not wholly within a life-time; and yet it must be done, and so done as to be thorough, complete and everlasting. So thoroughly and completely must the Christ work in the soul as to change its tastes, tendencies, desires, purposes into a love for and harmony with purity, righteousness and holiness; a change so radical as to be everlasting. In other words, it is building up for eternity a stalwart character, a divine manhood, a perfect man according to "the measure of the stature of the fullness of the Christ." This can be no work of a moment, no sudden or miraculous consummation, but a growth requiring time and proper influences. Jesus repeated this fact over and over again with striking illustrations. The law of cause and effect through a developing progress works here as elsewhere; and no human mind can foretell when or where this work of the Christ will be fully completed. It is enough to know that He who undertakes it is able to complete it, and is under the bonds of a pledge, for its fulfillment, which will be observed and carried out to the very letter.

There are some things about the growth of this perfect manhood which we will do well to consider; there is much about it we can not

explain. The first important fact is that it is the product of the Christ in the soul. No power resides in us by nature to develop and to perfect this manhood alone, though we have an important and essential part to perform in the matter. As the child grows by the power of life within, and yet may aid or hinder that growth by diet, by exercise and by personal habits, so the heir of eternal life grows by the force of the Christ within, and yet may aid or hinder that growth by doing or failing to do the will of God. We can no more explain the one than we can the other. Both have elements of mystery. We can only witness the unfolding and learn something of the causes, while there are secrets about it that we can not penetrate. Jesus pointed to the lily growing under his Father's care and assured those who believed in him that they should grow under the same care. And if we are of that number, this care will be over us through eternity as well as through time. Hence we apply the words of Jesus to the whole of life, both here and hereafter: "Therefore take no thought saying, what shall we eat? or, what shall we drink? or, where withal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But

seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Paul speaking to the Philippian Christians, said: "It is God which worketh in you, both to will and to do of His good pleasure," and yet he charged them to work out "their own salvation with fear and trembling." God would certainly do His part; they were to be exceedingly careful that they did their part. To the Hebrews Paul wrote: "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." These passages show that the inspiration of Christian activity comes through the Christ of God in the soul, but that all the practicality is on the part of man. By no means can man ingenerate eternal life in his own soul, or by his own unaided efforts build up a perfect manhood; but he can accept the proffered union of the Christ, and thus strengthened and equipped the work can be easily and certainly accomplished. Paul said that eternal life is the "gift of God;" Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven:"

and again: "If thou wilt enter into life, keep the commandments;" and yet again: "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." All this implies a gradual process as of corn; "first the blade, then the ear, and then the full corn in the ear;" or as Paul expressed it, "grow up into Him in all things." It also implies that this perfect manhood is not the product of the Christ alone nor of the man alone, but of the two working together. Without the Christ we "can do nothing," as Jesus taught his disciples; without our consent and coöperation the Christ can do nothing in us. God moves first, we respond second, and from that point on both work together. The lily bulb bursts into life through the influence of sun and shower and soil, but the lily grows by incorporating into stalk and leaf and blossom that which sun and shower and soil bring to it. The lesson taught us is too plain to be mistaken. If the Christ be within us, we shall grow into perfection like the lily by using rightly that which the Christ brings to us.

CHAPTER XVII.

WILL ALL MEN ACCEPT OF THE CHRIST?

SINCE the perfecting work of eternal life in the soul is carried forward by a gradual process of elimination and purification, we have no occasion for criticising censoriously the flaws in character or defects in practice of those who have received the Christ into their souls. Proof of their sincerity, or of the real beginning and working of eternal life, is not in perfection, but in the evidences that the perfecting work is going on. It is enough to know of any man that he is a saint in process of making; for the process begun is sure of completion. The Christ in the soul is the guaranty of a completed harmony or correspondence between that soul and its everlasting environments. The only point of anxiety is to know that the work has been begun; for this assured, the rest follows as a certainty. Nor is there need of haste, since the work should be carried forward no faster

than it can be thoroughly done beyond any possible need of re-doing; and the speed of its progress will depend on many things. No two souls can have precisely the same condition, or be moved on to holiness at the same speed. Individuality comes in here as elsewhere and exerts a modifying influence. But the end is certain and the time is ample, because omnipotent power is behind it and an eternal future before it.

We come, then, to consider another very momentous question, viz: Will all men receive the Christ into union with their souls and thus attain unto everlasting life? This question has engaged the keenest of minds, been the subject of much thought and argument, and has met with various answers. It is too serious a question to rest on mere speculation. What facts have we bearing upon it? The scriptures seem to answer this question in the negative, though that is disputed. Scripture here must harmonize with scientific facts or it will be unconvincing; but this harmony must be sought after through an unbiased, dispassionate inquiry, or it will not be found. We must approach the subject as sincere searchers for the truth, or else we will be only blindly seeking to substantiate a pre-

conceived opinion or cherished desire. The honest seeker searches for facts and principles, and having found them accepts them, whether they build up or pull down what he has previously regarded as truth. Such a seeker should he be who approaches the inquiry: Will all men, sooner or later, accept the Christ in their hearts and thus attain everlasting life?

One thing may be taken as granted, viz: eternal life is forced upon no man; it could not be without doing violence to that freedom of action which constitutes him an intelligent being. The reception of eternal life, therefore, must be a voluntary act. It must be an act of choice, and if the choice is presented to all men, then all men may be saved. That it is thus presented is the plain and positive declaration of Scripture; and it is equally the plain and positive declaration of this life's experiences. Hence the form of Scripture appeals, warnings and invitations: "Come unto me all ye that labor and are heavy laden, and I will give you rest," said the Christ: "Him that cometh to me I will in no wise cast out." This invitation and assurance recognizes the power of man to accept or to refuse. Indeed, Jesus stood weeping over Jerusalem and its inhabitants because

they would not accept the truth he proclaimed, the protection he offered, and thus escape their impending doom; and he said to the unbelieving Jews, "Ye will not come to me that ye might have life." The freeness of the Scripture invitation, based on the power of acceptance, is strikingly set forth in these closing words of the Bible: "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Hence, no man is rejected arbitrarily; no man is left without invitation; no man will remain destitute of eternal life, unless by his own voluntary choice. The responsibility rests just where Jesus put it: "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil;" and this is in keeping with the prophecy of Isaiah concerning the Christ and his reception among men, which foretold that men would reject Him. This was fulfilled in the life time of Jesus, is being fulfilled every day; and the only question to be settled is, will these men ever see their mistake and repentingly accept the Christ?

Examining this question in the light of practical life, there are found several things worthy of consideration. Chief among these is the tendency toward fixedness of habit and character. Any course of action or way of thinking if continued long, becomes habitual to us, and soon we follow it instinctively. This point reached, change becomes exceedingly difficult; sometimes an impossibility. Every day's experiences are proof of this. Using the hand in certain ways for a series of years so trains the muscles of the arm into fixedness of action that we are incapable of using them differently. The like is true of all our muscles, and of our mental faculties as well. The mathematician views everything from a mathematical standpoint, and is only convinced by proof carrying with it mathematical certainty. The logician accepts no conclusions that are not logically drawn from the premises. The philosopher demands the whys and the wherefores, while the chemist requires a thorough analysis and a clear statement of all the constituent elements. Mind thus runs in its accustomed grooves, and loses largely its power of operating outside of these. And everybody knows how unwilling we are to give up an old habit and how difficult and unpleasant it is to change

HERE AND HEREAFTER.

into new methods and ways. Well, unbelief can become a fixed habit like anything else, and a continued rejection of the Christ can shut the door of the soul and lock it against His entrance. And all this comes through the law of fixedness in character. Men grow to love evil, from long communion with it, and to find pleasure in the ways of sin from habitual practice. Such men lose all desire for change; nay, they shrink from the very thought of it, and prefer to be what they are.

Experience also teaches that human sensibilities lose their sensitiveness to good influences through a lengthened practice of evil. The history of criminal life is ample proof of this, while the lesser experience of every person gives confirmation. The first offence makes the soul shrink and tremble; but the tenth offence is committed without a tremor and even amid laughter and joking. The practice of wrong hardens; repeated transgressions silence the voice of conscience; and continuance in the way of evil begets a love for it. Men become brazen in sin and unblushing in iniquity, and so reach the point of delight in doing evil and of zest in trampling upon things sacred. Where is the hope for such? If they could not be reached and won

before they became thus hardened, how can they be reached and won afterward? Having drifted out into the night of moral death until they love its darkness and hate the light, what is there to bring them to the Christ? They are deaf to the wooings of mercy; their sensibilities are dead to good influences; they dread the very thought of change; what remains for them but to drift on into deeper darkness, out into that night which has no star of hope and no morning dawn beyond it?

This is a terribly sad possibility for humanity, but no one is compelled to make this possibility a reality. Eternal life is offered to all, pressed upon all, and not one shall fail to receive it, except through his own willful rejection of it. Nor is the offer of eternal life through the Christ ever withdrawn; it is an eternal offer; and whenever and wherever a soul turns honestly to the Christ, he will find Him ready to receive and to bestow; for the bestowment of eternal life is not limited by time but by conditions; and whoever repents, believes, accepts, in the gospel sense, will be saved, no matter when or where. But while the deciding power is never wrested from the human soul, it may be lost through the hardening process of sin which rivets the chains of

transgression and hardens the character in evil. This forms the "impassible gulf," across which hope is unable to reach. Nor in all this is there any arbitrary casting off on the part of God or of His Christ; no violence done to the spirit of love and mercy and justice; no departure from the natural law of cause and effect: nothing but infinitive love and compassion on God's side and willful rejection and transgression on man's side. God remains just though man is condemned.

What of those who reject eternal life and become hardened in sin? Are they doomed to an endless life of misery? Are they to be servants of evil forever? Both Scripture and fact unite in giving the answer. Love and mercy sit together on the throne with justice and join in harmonious rule over the affairs of life and death. What life can not save death mercifully destroys. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The Scriptures are full of this contrast: Life for those who receive the Christ, death for those who reject Him. Moses wrote centuries ago: "A prophet shall the Lord God raise up unto you among your brethren, like unto me; to Him shall ye hearken in all things whatever He shall speak unto you.

And it shall be, that every soul which shall not hearken to that prophet, shall be utterly destroyed from among the people." David said: "The wicked shall perish." Solomon declared: "Destruction shall be to the workers of iniquity." Jesus taught the people, saying: "Enter ye in at the straight gate, for wide is the gate that leadeth to destruction." "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life." Paul declares the end of the wicked to be destruction; and this declaration runs all through the Scriptures. Destruction for the wicked, according to the revealed word is the final act of love and mercy. And this accords fully with the teachings of nature. Within us and without us we find sin to be destruction in effect. Violation of the laws of health produces the wasting of disease. Abuse of our mental faculties brings on weakness. Indulgence in vice destroys the keen sense of purity and of uprightness. "The wages of sin is death" is written across every pathway of evil and is verified by physical, mental and spiritual experience. Every year of transgression leaves less of true manhood. And thus all points to the awful yet merciful truth that the fixed habit of sinfulness is the threshold of

death. Both Scripture and nature unite in declaring it; and both equally unite in declaring that when this shall be reached, or whether reached at all, depends upon the sinner. There is no need for haste, and there will be no over-riding the law of cause and effect. But whether it be swift or slow destruction the end is certain if the path of evil is pursued. The sinner is his own destroyer; he is a suicide; he is offered life, but he chooses death. And so eternal death is set over against eternal life, and all men set to choose; and when all have made the final choice, "then cometh the end, when He (the Christ) shall deliver up the Kingdom to God, even the Father; when He shall have abolished all rule, and all authority and power. For He must reign till He hath put all His enemies under His feet. The last enemy that shall be destroyed is death"—the wages of sin.

CHAPTER XVIII.

WHAT THIS LIFE BEGINS THE SPIRIT LIFE COMPLETES.

HIS life does not bring forth final results. It is only a primary stage in the march of existence. At death we are ushered into the spirit world to take up life's work at the very point where this life laid it down. What we are at the end of this stage we shall be at the beginning of the next. This world begins the solution of life's problem, the next completes it. Existence here is not designed to bring forth completed work or to render final decisions. Those are reserved for the world to come. But the present is a type of what we shall experience hereafter. Here we find the law of cause and effect operating and so shall we there. Here are we subject to a host of influences which tend to mould and shape our character for good or evil, so shall we be there. Here we dwell in society, are grouped into home life, have our loves and hates, our joys and our sorrows, our hopes and our fears, and so shall we there. Here we see

manhood developing into godlikeness, blossoming out into every grace and virtue, unfolding in all the attributes of eternal life; and so shall we there. Here also we see manhood wrecked by sin, purity killed by iniquity, moral death and decay preying upon the human image of God, ruin creeping on to utter destruction, and so shall we there. In short, the other life shall be the reproduction of this life with the grosser element of matter left out. And this must be so, for the reason that infinite wisdom never provides two methods for the accomplishment of the same end or purpose. Having established a method it is eternal; and so what this life shows as God's method of developing human life in righteousness or of punishing human transgression by the wages of sin, must be God's eternal method for time and for eternity. And then we are to remember that spirit life only takes up and carries forward to completion the work of this life, according as it may be that of eternal life or eternal death, the fruition of acceptance or the rejection of the Christ. Which the final end shall be, eternity alone can decide.

It will be objected that such a reproduction of this life's experiences, such commingling of the good and the evil, such sights as come

daily before us here, would rob the life to come of all joy, and fill the mother's heart with aching pain over her wayward children; that in order to find peace and happiness in heaven all knowledge of sin and misery must be shut out from us—a thing which could not be without the destruction of memory; and that the mother, the companion, the friend, must forever be oblivious to the condition of the erring and sinful whom they knew and loved on earth. But this objection is as groundless as it is ignoble. To assert that a mother must be freed from all care or solicitude for the dear ones of her earth-life, or that she must be shut out of all knowledge concerning them in order to insure the happiness of heaven, is to degrade motherhood and to insult motherlove; for it is based on pure selfishness, an attribute of character which has no element of heaven in it. It represents the mother as seeking her own selfish enjoyment at the expense of forgetfulness of those who are life of her life and have been nearest and dearest to her heart. It would obliterate that which has been the crowning glory of motherhood ever since the first mother pressed her infant offspring to her loving heart. Those who offer this objection fail to perceive its supremely selfish unworthi-

ness, or else make it out of a supremely selfish heart. That mother is to be pitied who would seek happiness either here or hereafter, in forgetfulness of even the most wayward child that was ever hushed to sleep by her sweet lullaby. The more wayward, the more need of a mother's ministrations, if, peradventure, reformation may come.

Mother love is sacred, divine, immortal. It will have abundant place and opportunity for exercise, like the other propensities of the human soul, in the spirit world. It is no evanescent feeling of a day; it is no mere outgrowth of earthly environments; it is a God-given attribute of the soul, and is as enduring as the soul itself. The spirit mother will care for, watch over, and assist her children, according to their needs, as lovingly, intently, self-sacrificingly, as she did in earth-life; and who can successfully deny that her opportunities for doing this in the spirit world, will be greater than they ever have been in this world? Nay may it not be that in the spirit land she will be enabled to do far more for the children of her love than was possible for her in the flesh As yet we know little about spirit forces, or the power these have in the affairs of this world; but the Scriptures assure us that we

shall be like the angels, and they are messengers of mercy sent to do the divine will concerning the children of men. Angels, therefore, must possess power to communicate with those in the flesh as well as with those out of the flesh. We shall be like them. The mother, from the spirit land, may, therefore, do as much, perhaps more, for her children on earth than she did when by the side of them in the flesh. Her work may be less material but none the less effective. Hence the removal of father, mother or friend may not be the great calamity we often think it is. It may be, and no doubt is, God's method of working out some greater good for the living. The father, the mother, the friend may become the guardian spirit of the home, the guiding spirit of the family circle, the dispenser of rich blessings, and the protector of heart and life.

A mother's love has been here taken for illustration because it is the highest type of human love. Below it, and closely allied with it, is filial love. This seems to lack something of the enduringness of parental love, though we see wonderful manifestations of its strength and devotion. Next comes brotherly and sisterly affection; then ties of relationship; then attractions of friendship and association; and

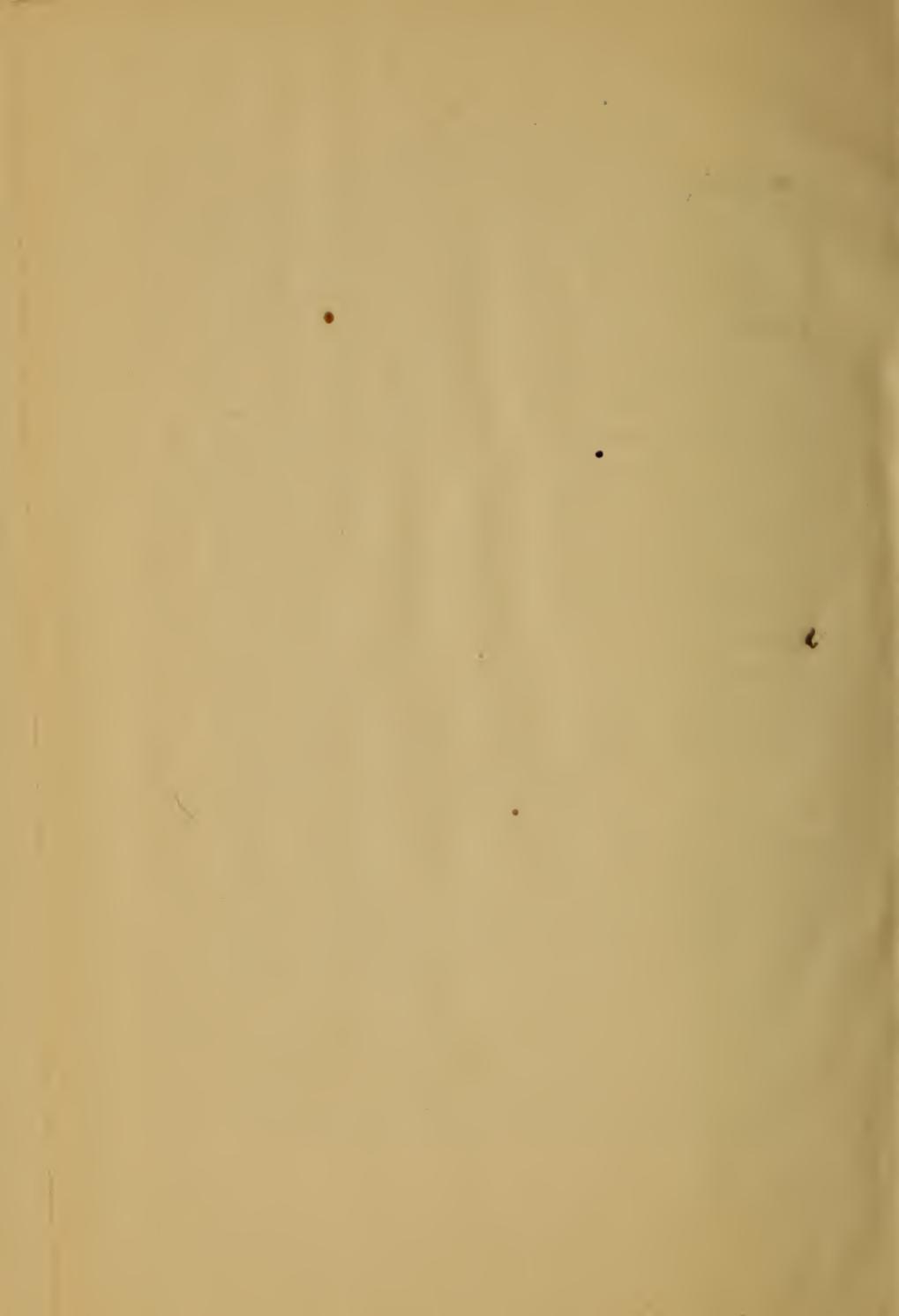
lastly the sympathies of our common humanity. Each of these is modified by congeniality, and vary in intensity and endurance. What these affections and relations are here is a type of what they will be hereafter. They are based on God's eternally established law of affinity between human hearts, and will continue forever. Undoubtedly they will feel the modifying force of environments in the other world as they do in this. Variety, as the outgrowth of personality, will exist. The depth and devotion of attachment will find their root in character and through congeniality determine individual association. As here, so there, will hearts blend in love, affection and sympathy, and the hand of helpfulness be stretched out in aid.

Hence we see how homelike will be life in the spirit land; home groups, friendship, associations, helpfulness, mutual interest. Love, pure and selfish, will find ample scope for exercise, with the selfish gradually eliminated or else growing into a ruling passion, to end in death. Pure affection alone is everlasting; but pure affection requires time and exercise for its perfection. It begins in the crudeness of imperfect human nature, and, like all the graces and the virtues, must develop by eliminating

the bad and practically strengthening the good. This life may be, and often is, too short for the completion of this work, and then it must be carried over into the other life; for since God's methods are unchanging, as we here are to "grow in grace and in a knowledge of the truth," so, if we fail of reaching perfection in graces and fulness of a knowledge of the truth in this life, we must complete the work in the life to come. Hence we have every reason to believe that our development in virtues and graces will continue beyond the grave, until we attain graces without a blemish, and virtues without defect, and home life where joys are ever growing sweeter and fuller, where hearts are constantly becoming more and more firmly knit together, and where the sources of delight shall go on forever increasingly.

But the supreme affection of the other life, as here it ought to be, will be love for God. By nature we are religious beings and bow in reverence and admiration for that which is beautiful, grand, sublime, perfect. We are awed by the thought of omnipotence, omniscience and omnipresence, and are compelled to bow before Him who is the possessor and embodiment of these attributes. When we add to these the consideration that God is also

characterized by infinite goodness, mercy, compassion and loving kindness, and that all these are exercised under the direction of unchanging love for our well-being, our worship rises to adoration. Thus spring up within us feelings of thanksgiving and praise, and so we come to love God, with an increasing fervor that eventually absorbs our "might, mind and strength." This supreme love to God purifies and sanctifies all other love. It leads us to love everything that God loves, and intensifies the love we have one for another. And since love to God is eternal, it follows that all pure loves, which are only lesser streams from the fountain of divine love, must be eternal also. This accords with the teaching of Jesus who summed up the whole duty of man in supreme love to God and self-equal love to our neighbor. Love rounds out life's joys for time and for eternity. Thus the here and the hereafter are only two sections of life's whole. The experiences of the first are the revelations of the second. What shall be is known by what now is.



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